

THE
Baptist Magazine.

JUNE, 1817.

MEMOIR OF THE REV. JOHN VERNON,

LATE PASTOR OF THE BAPTIST CHURCH AT DOWN-END,
NEAR BRISTOL.

MR. John Vernon was born at Pailton, near Coventry, in the year 1785. His parents were professing Christians, and he was, therefore, from infancy, accustomed to hear the gospel, to which, perhaps, may be attributed, in a great degree, a peculiar tenderness of conscience that marked his early years, and afforded considerable reason to hope that a work of grace was already begun upon his soul. At the usual age, he was sent to school; and here, also, he manifested a great seriousness of mind: during those hours of relaxation which are generally by children devoted to some kind of amusement, he would retire with two or three of his companions, for the purpose of social prayer; and this practice was, I believe, (with probably a few interruptions,) continued for some time.

Pleasing, however, as was this early dawn of piety, it soon after this period gradually passed away, and for a while his impressions wore off. On leaving school, he was placed at Birmingham, where he attended the ministry of Mr. Pearce and Mr. Brewer, from both of whom he derived much

benefit: his early impressions were now revived and deepened, and although he made no public profession whilst at Birmingham, yet his whole deportment evinced that his mind was imbued with the spirit of the gospel of Christ.

His situation here being in a retail trade, from the system of prevarication which he found prevailed in it, he soon became decidedly averse to it; and his conscience not allowing him to follow this plan of evasion, his attentions were, during the remainder of his apprenticeship, confined to the counting-house.

In 1805, he left Birmingham, to pay a visit to his sister, who at that time resided at Yarmouth, in Norfolk, and who was married to the Rev. W. Walferd, minister of the Independent congregation at that place. It was during his stay at Yarmouth, which had been protracted to some months, that he joined the Baptist church at Norwich, under the pastoral care of Mr. Kinghorn: after which, his views were first directed to the Christian ministry; and upon mature deliberation, and fervent prayers for divine guid-

ance in this important and interesting step, he determined to devote himself to the service of the Redeemer; and, in July, 1807, he became a student at Bristol Academy. Earnestly, however, as he desired to feed immortal souls with the bread of life, it pleased him, whose thoughts are not our thoughts, nor his ways our ways, to check, and nearly to destroy, his hopes of usefulness.

His constitution and mind were alike delicate, and unable to bear the rough storm and chilling blast. During the vacation of 1808, which he spent at Yarmouth, he caught a violent cold, after preaching at Gorleston, a village two miles distant from Yarmouth; and increasing it by a second exposure to easterly winds, he became seriously unwell, and was prohibited by his medical attendant, (who considered his lungs considerably affected,) from engaging in any public service for some months: still, however, he returned to Bristol, to pursue his studies, but on the approach of winter found it necessary to relinquish them; and his friends, alarmed at the progress of the disorder, advised him to make trial of the hot wells.

Here he continued for several months, in a very precarious state as to his recovery; and not unacquainted with the imminent danger which was apprehended by the physicians. Mr. Morgan, of Birmingham, at that time lodged under the same roof, in similar circumstances. It appears from a diary kept by Mr. Vernon at this period, that his mind was greatly supported, and he was enabled calmly to resign himself to the Divine disposal, under the influence of the same evangelical consolations which he enjoyed in his last illness; though

his joy and peace in believing were still more remarkable and uninterrupted in the latter time of trial than in the former.

At length it pleased God to restore him to a good measure of health, and though he was discouraged from returning to the academy, where his amiable and exemplary deportment had secured him the high esteem of his tutors, and was afraid to indulge any sanguine hope of resuming the work of the ministry, yet he engaged in worldly business with great concern, lest the cares of the world should damp his ardour in religion: and after his health became more confirmed, his desire of being useful to the souls of men induced him again to think of preaching the gospel. He was at length invited to Downend, about four miles from Bristol. Here a chapel had been erected, many years ago, by Dr. Caleb Evans, and a good congregation attended the preaching of the word; as well as at the Fishponds, a mile nearer to Bristol, in a little chapel, fitted up by the late Dr. Mason, grandfather of Dr. Cox. A number of persons from this neighbourhood had joined the church in Broadmead, *fourteen* of whom applied for a letter of leave to form themselves into a distinct church, which was readily granted them in February, 1814; after which, they invited Mr. Vernon to become their pastor, who was ordained over them July 1, 1814. Four persons were added to them in the following October; and after considerable discouragements, and many fears lest his labours should not be crowned with success, he had the pleasure to have ten members added to his church, who were baptized for him by Dr. Ryland, at Broadmead, May 30, 1816.

But very soon after this, the Lord was pleased, in his mysterious providence, to lay him aside from his ministerial services, with a threatening appearance that he would not be able to resume them. During the whole of this illness, God was pleased so to support him, that he was enabled to look the king of terrors full in the face, without the least symptom of dismay. His friends were very much strengthened and edified by his whole deportment, and the most salutary impressions appear to have been made by his conversation, on some intelligent persons, who had been strongly prepossessed against evangelical religion.

It is but a slight sketch of the closing scene that will be here given; but the same deep impressions of the glory of the plan of salvation revealed in the gospel, and the sovereign riches of grace, were evident through the whole of his conversation, during the whole of his protracted illness, and kept him from every appearance of murmuring or impatience, under an affliction which might otherwise have seemed tedious and severe.

From the nature of his complaint, his medical attendants were led to expect, till within the last few weeks of his life, that the termination would be sudden, and that, consequently, in his last hours, he would not have an opportunity of manifesting the happy influence of those principles which had regulated his life. However, he not only experienced the greatest serenity and heavenly peace, while he contemplated the more distant approach of death, but he enjoyed still increasing support and consolation, as it came nearer and nearer. During the space of eight or nine days,

(for so long he may be said to have been dying, since in some part or other of each successive day, his dissolution appeared to be immediately impending,) he was enabled to exhibit a striking example of patience, resignation, and the full assurance of hope, which never seemed to suffer any interruption.

About a fortnight before these dangerous symptoms appeared, he was visited by a young friend in the ministry, who noticed the happiness he must feel in being resigned as to the event of his illness; when he exclaimed, with great animation, "*Yes, all things are mine! whether life, or death, or things present, or things to come; yea, all things are mine, for I am Christ's, and Christ is God's.*"

On the 8th of February, his physician left him much as he had been for some time, but on the 12th, he found he had passed a very disturbed night, and was much worse; a number of unpleasant symptoms had occurred, particularly a difficulty of breathing, which almost endangered suffocation. On entering the room, he was shocked at the change which had taken place, and at the sufferings he evidently endured. His breathing was very laborious; he sat at the foot of the bed, with his back propt up by pillows, but was so much disturbed by a feverish heat, that he could not rest his head against them for a minute, on account of the heat they imparted to the head: this produced great restlessness. On the physician's entering the room, he could not speak; he, however, inclined his head, smiled, and held out his hand. He took his seat by his side, and began to feel the pulsations of his heart and wrist. During this interval, Mr.

Vernon asked him how he did, and when he had finished his examination, turned round, and with a smile on his countenance, though the difficult respiration made his articulation slow, said, "I hope that you are able to give me some pleasant tidings." The doctor at first did not apprehend the purport of his question, but soon found that the pleasant tidings he was so desirous to hear, were, that the time of his sufferings would not be protracted much longer. "I am not afraid of death," said he, "but what I am very fearful of is, that if this sort of restlessness and suffering should continue, I may become impatient. It is *that* of which I am afraid." In reply, the physician assured him, that he could not continue long in such a state of suffering as he then endured; but that it must either be relieved, or terminate fatally in a short time. "How long do you think? A week, perhaps?" Certainly, if your breathing be not relieved, not so long. "Perhaps only a few days?" Certainly, without relief, a very few days. At this his countenance relaxed into a smile, and he said, "I am glad to hear *you* say so?" laying an accent on the word *you*, as the doctor had never before so explicitly acknowledged to him his conviction of his danger. He remained silent for a moment after this, and then added, in a tone full of tenderness, and in an under voice, "It will be a hard trial for poor Mrs. Vernon, and the little boy too." Two or three hours after, his difficulty of breathing was considerably relieved; when having been placed in an arm-chair, he again inquired respecting the probability of his not having to endure a protracted struggle; and the same assurance being given

as he had received before, he uttered many expressions, indicating the calm and steady assurance he enjoyed. "It is all safe: I feel quite firm; my footing is on a rock. I know in whom I have believed." He then quoted those lines, "There we shall see his face, and never, never sin;" and then added, "It is all grace! all grace! free grace!" He then adverted, with much animation, to Zech. iv. 7, "O what a moment," said he, "when the grand fabric of redemption is completed, and the top-stone is brought with shoutings! Grace, grace, all grace."

February 13. One friend, who visited him, was much alarmed at the change a few days had effected. He was suffering acutely, and unable to speak aloud, but his smiles seemed full of glory; and, by the most expressive signs, he indicated to his mourning friend, that the appearance of sorrow was painful to him. When she was leaving the room, he exerted himself to speak, and whispered, "He will be very gracious to you: *He* will not disappoint you." After her departure, he was much exhausted, yet he loved to mention the name of his Master, and said to another of his flock, who came to see him, "Hold on, looking unto Jesus." He spoke to another, who visited him the same day, of the happy frame of his mind, and said, "It exceeds every idea I had formed; I have no rapture, but uniform peace; not a cloud; I long to be gone."

"O that the happy hour were come,
That faith were changed to sight!
I should enjoy my Lord at home,
With infinite delight."

He dwelt on his favourite theme, free grace! unmerited mercy. Oh! distinguishing kindness! How little should we talk of the

creature: how much of the grace of God!

"Grace taught my roving feet,
To tread the heav'nly road;
And now supplies each hour I meet,
While pressing on to God."

Friday, 14. His views became still brighter. One of his friends remarked, that he seemed to have pierced the veil; and as visions of the heavenly state appeared before him, he longed to depart and take possession of it. When he could not speak aloud, he whispered, "I long to speak, and tell you the happiness I feel, which is greater than I can give you an idea of." Yet he knew, and acknowledged the source from which his joy was derived. He said once, "Though I am thus favoured, without one cloud or doubt, yet I feel myself the same sinful being as ever; and should be equally undeserving the happiness in store for me, were I to live fifty years from this time wholly conformed to the will of God. It is all grace, free grace!"

Several friends were sitting near him, at a time when his voice failed him for a little season, who were all struck with the appearance of his countenance and manner, which had a sublimity of expression not to be described; indicating delight and adoration, as though he was conversing with heaven! When this rapture, as it appeared to be, abated, he endeavoured, by his significant looks, and the clasping of his hands, to inform them, that something extraordinary had passed, but could only just utter the word "Praise;" though after some time, he recovered the power of utterance.

This morning he gave directions respecting his funeral sermon, expressing his wish that

very little might be said of himself: he considered himself an unworthy, guilty creature, and was sure that if he were saved, it was entirely of grace, through Jesus Christ. He expressed to the same friend, a wish to depart; and being told in reply, perhaps he had more work to do, and then he would go and receive his wages: on which he exclaimed, "Wages! wages! but *mark*, the gift of God is eternal life, through Jesus Christ our Lord."

This day his kind physician called on him, and was struck, upon entering the room, with the change that had taken place in his appearance. His countenance, however, assumed a beautiful expression, while he held out his hand to him, and bent his head. His friend was overcome, and turned his face a little aside. "Why," said he, "you are not grieving for me!" Not for you, he replied, but we may grieve a little for ourselves. After examining his pulse, and the beating of his heart, Mr. Vernon said, "I hope your opinion is not different from what it was at your last visit?" He was told it was not. He pressed his hand, while his countenance was illumined by a radiant smile; and presently he asked, if he thought it might end soon? At this time he was so much sunk, speaking with some difficulty, that the doctor replied, he thought it would. He then lay a little while, and said "Is this dying? Am I, do you think, dying? Am I in the valley? If this is the valley, there is no darkness over any part of it: none at all." After the doctor and other friends had withdrawn for a time, he appeared restless, and much exhausted. A friend, who remained with him, remarked, that he was agitated. He repeated the

word with emphasis — “ Agitated! agitated! what odd words you use! I have no such word in my book. I call this good dying.” Upon her saying, she meant that he had seen too many persons, he replied, “ Well, if the body suffers a little, (intimating that was of no consequence,) you will not have me to talk to you long.”

The doctor had intended only a short visit this day, but on his return to take leave of him, Mr. Vernon appeared so unwilling for him to go away, that he was easily prevailed upon to continue with him. Mr. Vernon seemed strongly impressed with a persuasion that he should be released in the course of that night; which at one time appeared by no means improbable. A gleam of sunshine happening to come into the room that evening, he exclaimed, “ Oh! I shall see a brighter sun to-morrow—then I shall see the Sun of Righteousness!” At another time, expressing his sense of obligation to the kindness of friends by whom he was surrounded, he said, “ How much I owe you all!” One who then held his hand replied, “ And what do you think I owe you?” He replied by an affectionate smile, and a pressure of the hand. But this having led to some other topics of commendation of him, he exclaimed with more energy than he had shown before, and indeed with the only accent approaching to impatience that his friend had witnessed during the whole struggle, “ Oh! do not talk about the creature: the difference between human character is so small; talk of grace and mercy.” The expressions of hope and confidence continued uniform: there was no enthusiastic elevation, and

no depression—all was calm and cheerful. In the afternoon and evening he saw the young ladies of the school, and also the servants, who appeared much affected by the pathetic addresses he made to them. During the night, his two medical friends sat up with him by turns: he revived a good deal about midnight, and entered into an interesting conversation with one of them on various religious topics, which lasted near an hour and a half. On every subject he was as clear as in the time of his health. Once or twice his friend checked him, fearing he was talking with too much animation, and begged him not to exert himself. On this being repeated, he turned round with a smile, and said, “ Why what harm will it do me? will it make me live longer?” Soon after the morning dawned, he was raised, and placed in his easy chair. He then appeared much more sunk than in the night, and two or three times called for the looking-glass, to see whether he had the impress of death on his countenance. He would have several friends breakfast in his room, with whom he conversed cheerfully concerning his approaching dissolution; when the subject of weeping being mentioned, one remarked, that a minister had lately specified on what occasions Christians might be allowed to weep: “ Yes,” said Mr. Vernon, “ but I must be excused now, I cannot weep.” Being informed that some of his friends were below, (Miss M’s.) and asked whether he would see them, he turned to his doctor, who told him, that really his conversation was so desired by his friends, and might be so useful, that he was willing to *spend* him for the

good of others. He smiled, and they were admitted, as several others were in the course of the day. As one friend entered the room, he said, "They have a little disappointed me—they gave me hopes that I should not have seen this day light." He asked another, if she had ever seen any one die? and added, "This is not much like dying! The Lord has dealt very graciously with me." One remarking, that not all true Christians were so favoured; he replied, "It is very different from what I expected. I expected it would have been a dark passage, but it is all light: I am passing through the valley, but Christ is with me." Again he said, "I expected, at this hour, my sins might have risen up against me, or the enemy have been let loose upon me, but it is all light, not one cloud. I have peace. It is all of grace, free grace." He then inquired if any signs of death were perceptible? and being told that some change had taken place, he said that was encouraging. He then spoke of the state on which he was about to enter, and said, "It will be all one song there. With joy they sink to nothing there, before the Eternal All." Taking leave of one of his flock, he said, "Farewell: Count all things loss for the excellency of the knowledge of Christ." After this, at a time when he hoped, and his attendants feared, that the hour of his departure was near, he said to a young friend, "Oh! it is pleasant dying; Christ being present with me, the bitterness of death is past. What a privilege to be brought to know and trust the Saviour! Cleave to him, he will not disappoint you. You may be in this happy situation soon. Oh! if he does such

things for us now, what will he do hereafter!" Once, when a friend remarked to him, "You must not be impatient to be gone;" he replied, "Is it, then, a sin, to wish to be where there is no sin?" He repeatedly quoted those lines—

"O glorious hour! O blest abode!
I shall be near and like my God!"

Lord's day, February 16, the little he was able to say indicated that he continued to be kept in perfect peace. The doctor found him more sunk than he had seen him before, unable to articulate sufficiently to be heard, unless the ear were placed over his mouth. On his leaving him, Mr. Vernon once more asked his opinion of the possibility of his becoming materially better; who replied, that to all human appearance that was impossible, he did not expect to see him again. In the evening, he said in broken accents to one who told him his end was near, "Now while ye hear my heart strings break—How soft my minutes roll—A mortal paleness on my cheek," &c. He said to his sister, who had come from London to see him, "I have a blissful prospect before me; I long to realize it." At another time, "O what a scene! what a scene! I shall be with Jesus! and I shall be like him! I am fallen into the hands of him who is the way, the truth, and the life. All joy, all one song, for ever." To the surprise of every one, the flame of life still lingered in the socket. Tuesday, the 18th, a relation asked him the state of his mind; he answered, "Quite happy." A friend said, "I hope resigned to live or die?" He answered, "Not quite resigned to live." Wednesday, the 19th, his physician saw him for the last time;

his countenance wore more strongly than ever the character of death, but it was still illumined by the same heavenly smile; and he grasped his hand with the same warmth of affection. Thursday, the 20th, the night preceding his departure, he was restless, and rather wandering, (through the influence of an opiate,) but still knew those around him, and at intervals his conversation was beautiful. Whilst rather delirious, he appeared to be addressing his little child. "Walk," said he, "in the light of God's countenance." Mrs. Vernon answered, "That would be delightful: I wish I could do so." He answered, "Grace will enable you." He then added, "Avoid even the appearance of evil; the atmosphere of it is corrupting." One hinted to him, that he had but a few hours to live; when he said, "Is it really so? You have disappointed me so often." She answered, "It never appeared so likely before." "Oh!" said he, "that is animating!" He often said, "O that the happy hour were come!" About three hours before his death, he was overheard to say, "I have fought the good fight—I have fought the good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but to all them also who love his appearing. I long to depart, and be with ——— his voice failed. He afterwards said, "Oh! what a sun shall I see rise to-morrow—the glorious Sun of Righteousness!" When the last moment arrived, he was perfectly aware of his situation, and rejoiced in

the hope of the glory of God. A little before his departure, it was observed, that he could not expectorate. Something was given him to drink, which meeting with the phlegm in his throat, occasioned a little struggle. He was laid again on the pillow, apparently fetching his last breath; when suddenly, in a strong voice, widely extending his arms, and lifting up his dim eyes, as if he had a view of glory, he exclaimed, "There! there! Lord Jesus come." As he said this, with a surprising smile on his countenance, his eyes closed, and without one parting struggle, he entered the joy of his Lord.

*** A copy of verses, sung at Mr. Vernon's funeral, composed by a gentleman, to whom his conversation, during his illness, had been remarkably useful, will be found in page 240.

TRANSLATION

OF

A BENGALEE SERMON.

Delivered in the Year 1816, to a Congregation of Hindoo Christians, at the Mission House, Serampore.

ACTS, xxvi. 17, 18.

"Delivering thee from the people, and from the Gentiles, unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

It is a pleasing consideration to the servants of Christ in this country, my brethren, that they are placed in circumstances similar to those of the apostle Paul, when the Saviour thus addressed him. We have the same gracious master—the same work—the same promises and supports—and

the same rewards in prospect. He was wonderfully successful, and we shall not want a moiety of his success, if we have but a moiety of his zeal and faithfulness.

At the time this commission was given, the state of the Gentiles bore a very striking resemblance to that of the present race of Hindoos. They were ignorant of the true God, and worshipped numberless abominable and profitless idols; they were unacquainted with the way of access to God, and with his true worship, and practised rites the most absurd and detestable; they knew nothing of the commands of God, "enlightening the eyes," nor of the fear of the Lord, "which maketh wise the simple;" and, therefore, beside all the sins of nominal Christians, they practised unheard of crimes. Yea, their very superstition not only seared the conscience, and prepared them to commit every iniquity, but it hurried them into crimes which they would never have committed, had not the passions, by obscene rites, been inflamed to a degree of madness.

The mission of the apostle Paul to those nations, was a strong proof of the Divine compassion: none can doubt but such crimes would have justified God in denying to them the gospel; none can doubt whether such a state of spiritual malady did not call for this divine remedy. This remedy was applied, and thousands and myriads felt its efficacious power. "Their eyes were opened; they were turned from darkness to light, and from the power of Satan unto God; they received remission of sins, and inheritance among the sanctified."

But I would wish at this time to

remind you, my brethren, of the infinite benefits which *you* have obtained from this gospel; at least such of you as have felt its power.

Look back to the period when you had no sight; when the eyes of your understanding were darkened, so that you had no idea whatever what kind of creatures you were, nor why you were created, nor what it became you to practise, or to seek; nor what awaited you in the world to come. You had the form of man, but your powers were brutalized by gross ignorance, and your organs and faculties had no other use than to supply food for the sensual passions. You never looked upward to inquire, Where, or who, is God my maker? for your moral vision was completely extinguished. Your mind was confined in a cell which admitted no light but that, glimmering and uncertain, which the torch of superstition supplied. Rather you walked in darkness, not knowing whither you went; or, to borrow the still stronger language of "the Light of the World," "You sat in the region, and under the very shadow of death." Such was your state, till the Redeemer said, "Let there be light."

"He opened your eyes" then, so far as you could see clearly: how new and wonderful did things around you, or, to speak less figuratively, did every new truth appear! What a Being was God! What a monster was man! What a Saviour was Christ! How contemptible the gods! What an overwhelming idea was that, which brought you to look to an existence, never ending in its nature, but of which you had never before dreamed! Did not your feelings resemble his who had been born blind, and on whose sight

creation, in all its glories, burst at once, at the command of the Saviour?

He brought you out of the region, and from under the shadow of death, and placed you in a world on which the Sun of Righteousness shone with beams that at once filled and healed the sight. How grateful those first rays which led you to a pardoning God, to a dying Saviour, to a quickening and comforting Spirit! How stupid did the life of an idolator then appear! What folly it then seemed to bathe in a river to wash away sin; to carry food to him who was called the Lord of the world; to repeat his names as the certain means of removing sin, while his commands were trampled upon; to make, to worship, and then to drown a god; to offer food and libations to the dead; to fall prostrate before the image of a monkey; to worship a man more wicked than the worshipper! How horrible did the infamous swinging-post, the spitted tongue, the perforated sides, and the funeral pile, then appear! Was not this a "marvellous" light, that brought all these objects before you in their hideous shapes?

But when, by this light, you saw the glory of God shining in the face of Jesus Christ; when you saw Calvary, and the sinner losing the burden of all his sins at the foot of the cross; when you saw how certainly and completely sin could be pardoned, without human merit, or bodily austerities, while God remained just; when you saw how men the most depraved could be made holy and prepared for heaven; when heaven was opened to your view, not as the reward of austerities practised for thousands of years, but as the gift of God, through the redemption that

there is in Christ Jesus: I say, when all these wonders were brought before you, did you not, first looking back on that region of death you had left, and then looking forward to the regions of eternal day, did you not say with David, "Bless the Lord, O my soul, and all that is within me bless his holy name; for he hath brought me up out of a horrible pit, and out of the miry clay, and hath set my feet upon a rock, and put a new song into my mouth, and established my goings before him."

Paul was commissioned also to "turn the Gentiles from the power of Satan unto God." There is, no doubt, a qualified sense, my brethren, in which God has permitted this world, for a time, to fall into the hands of Satan, who is therefore called "the prince of this world," "the god of this world," "the prince of the power of the air," and who is also said to "rule in the hearts of the children of disobedience." It would lead to a discussion too wide for our present purpose, to enter into an inquiry into the nature and extent of this diabolical empire. Let us confine our attention to the subject of idolatry, and to you, my brethren, once the superstitious slaves of this demon.

The legitimate object of the government of all earthly monarchs is, to cherish and improve mankind; but Satan reigns only to destroy; and hence his kingdom displays nothing but the weapons and means of destruction; and, associating with himself sin and death, he has accomplished the conquest and ruin of the world. Yet the greatest engine of destruction he ever invented is idolatry; this is the infernal machine that destroys,

without the victims being aware of its nature.

Having taken away all knowledge of the true God, he gives to men gods suited to their own depravity; and, by a magic wholly his own, makes them the objects of enthusiastic hope, and appalling fear: hence, to meet their ambition, their love of the world, and their impure appetites, he has given them a god of war, a god of riches, a god of love,* and other gods without number; that every depraved passion may have a guardian deity. And in this work of delusion so successful has he been, and such the complete supremacy which he has obtained over men, that we see them, at the mere nod of the tyrant, plunge into the gulf below. He only speaks the word, and the victims come forth in crowds, dressed in garlands for the hecatomb: they perish in rivers, under cars, on pilgrimages, by voluntary suicide before the idols, and on the funeral piles; they offer their wealth, their bodies, their limbs, their blood, their souls, their children, their mothers, amidst infernal shouts of triumph, to gratify the malice and revenge of the great destroyer.

And you, my brethren and sisters, some of you have the indelible marks of this tyranny on your bodies; the mark of the beast on your foreheads; the degrading marks of your former slavery, when you inflicted the most cruel severities on your bodies, at the command of the god of all the gods. Oh! how can you sufficiently admire that grace, and love that gospel, that turned

you from the fearful power of Satan unto God.

But have you been really turned from Satan to God; and have you been brought to know God through the Redeemer; and do you now, with as much earnestness as you once devoted body and soul to the idol, consecrate body and soul to him? Remember, this is life eternal, to know him, the only true God, and Jesus Christ whom he has sent. The service of the true God is a reasonable service: it comports with the soundest dictates of reason, and it is demanded by every motive honourable for man to feel, and God to inspire.

It is not a vain service, like that of the idols: "The Saviour is the rewarder of those who diligently seek him;" his service disposes to every other duty, prepares for every event, and assimilates the soul to the Great Object of worship.

It is a delightful service: you always returned from the idol cold as the stone you had worshipped, and barren as the mummery you had repeated; but they that seek God renew their strength, they mount up with wings as eagles, they run and are not weary, they walk and are not faint: the ways of God, and the services of the Christian sanctuary, as the wells of eternal salvation, refresh and invigorate the soul.

But the work Paul had to do, was also connected with the pardon of sin. The wretched idolator has no expectation of the remission of sins; he hopes to expiate them only by sufferings through thousands of transmigrations: yet the God to whom you have been turned, says, "Believe in the Lord Jesus Christ, and ye shall receive remission of sins,

* The worship of the *lingu* is, perhaps, the greatest triumph over rational creatures that ever Satan can boast.

and inheritance among them that are sanctified."

But the blessings of Paul's ministry were connected with an eternal inheritance. Idolatry does not even promise everlasting life; the worshipper of the gods has only the miserable hope that at death he may transmigrate into the body of a dog, rather than sink into some hell; he has performed no splendid works of merit, to raise him to the transitory joys in the heavens of the gods, and his mind has been too much immersed among the mutations of matter, to afford the least hope that he shall be reunited to the soul of the world. But you know, my dear brethren, him who has said, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish."

Never forget, however, that your future "inheritance is the inheritance of those who are sanctified." Seek for those influences which are to purify your heart, and by a life of self-denial, crucifixion to the world, and devotedness to God, show to your heathen neighbours, that he who hath the Christian hope in him, purifies himself even as Christ is pure.

There is still another consideration which we wish you always to remember, and always to feel; that all these blessings flow to you through faith in the Lord Jesus. Among all the names given under heaven, Christ alone opens the eyes of men born spiritually blind; he alone turns from darkness to light; he alone, having destroyed principalities and powers, and made a show of them openly, turns poor infatuated murderous idolators from the horrid power of Satan unto God, forgiving their sins, and then be-

stowing upon them an inheritance incorruptible, undefiled, and that fadeth not away."

That, by which these blessings are obtained, is faith; which, like every other good enjoyed by man, is the spontaneous gift of God, flowing graciously to all who seek it. It is called "precious faith," on account of its heavenly origin, and as it secures to the believer God's unspeakable gift, and all the riches of time and eternity. To point out its great importance in the salvation of a sinner, it is sometimes compared to the gladdened organ of vision, "looking at the Lamb of God which taketh away the sin of the world," and at other times as the hand "laying hold of eternal life;" it brings near invisible realities, and fills the mind with things hoped for; it brings from their oblivion all the achievements of the faithful in every age, and substantiates the good contained in the prophecies and promises; in short, faith is a sure and steadfast anchor, rendering the soul immovable amidst all the storms of life; and "having respect unto the recompense of reward," it enables the Christian to act as a stranger and pilgrim amidst all the allurements of the senses. But it is faith "in me," says the Lord Jesus; it is faith by which the polluted wash in the fountain of *his* blood; by which the awakened sinner trusts in *his* death; by which the destitute put on the garment of *his* righteousness; by which the branch is united to Christ the vine, and derives all that nourishment which enables it to bring forth much fruit; it is by faith *in him* that the Christian attains strength to labour, courage to fight, and perseverance to pursue the conflict to complete victory. "They overcome by the

blood of the Lamb." "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple."

SEEMING CONTRADICTIONS.

To the Editors of the Baptist Magazine.

ON perusing your Number for February last, I met with the article on *Seeming Contradictions*: and the idea that then struck my mind was, that in the passage first quoted, (Gen. i. 20, 21—where the feathered tribes are said to have been produced from the *waters*,) there is a more direct aim at distinction than is apparent in the second passage, (Gen. ii. 19—where they are said to have been formed out of the *ground*,) while no "seeming contradictions" could originally present themselves to the mind of an individual to whom Hebrew was the vernacular language.

The sacred writers expected much from the power of God. Their thoughts, therefore, were more occupied in things than in words; and their language was more adapted to impress the heart, than to please the ear or gratify the imagination. But truth being the basis of their narrations, truth must have been conveyed, by their medium of com-

munication, to persons who were familiar with the language, dialect, or idiom in which they wrote. The question with them, however, was not what *could* be made of their language by those who rejected their heavenly message, but what *would* be made of it by the friends of divine truth. They told their narrations, therefore, in the same manner in which truth was usually told by the *multitude* for whom they wrote, without aiming at any extreme nicety or high degree of refinement in the mode of expression.

Any person familiar with the Hebrew Bible may readily perceive some striking difference in style and language between the *account of the first seven days*, and the subsequent *account of the generations of the heavens and the earth*. The first account is contained in the first chapter of Genesis, and the three first verses of the second chapter: the second account begins with the fourth verse of the second chapter, and extends to the termination of the fourth chapter.

At present I shall only advert to the degree of order and minuteness that pervades the respective accounts, and attempt to show what I conceive to be the meaning of the two passages that seem to be contradictory.

Upon close inspection it will be seen, that in the *first account* of creation there is a remarkable, though admirably simple and unaffected, display of accurate and mechanical division, as well as some degree of logical precision in the arrangement of ideas, and something like acute discrimination in the use of words.

The whole piece is divided into seven sections, corresponding in-order with the days of the

week. The first section contains five verses; the second, three verses; the third, five verses; the fourth, six verses; the fifth, four verses; the sixth, eight verses; and the seventh section or subdivision contains three verses.—The closing part of each of the first six sections consists of a sentence of a peculiar construction, specifying the day of the week: and every one of these sentences has exactly the same form; and is composed of precisely the same words, excepting the number assigned to the day.

Not only, however, are the days placed in accurate succession, but the works assigned to any particular day seem to be placed in the order in which they were performed. Thus in the production of light, the first thing recorded is the Divine command—"Let there be light." To this succeeds the consequent effect—"There was light." Then follows the contemplation of the light—"God saw the light that it was good." Then we read of the modification of the light—"God divided the light from the darkness." Then follows the name assigned to the light after its modification—"God called the light day, and the darkness he called night."

In the *second account*, however, no such order is observed in recording the works of creation; the object being apparently not so much to specify the work of the first six days, as to record events that transpired after the solemn pause of the seventh day.

In this *second account*, too, things are recorded rather in the manner in which they occurred to the mind of the writer, than in the order of their coming into existence. Hence the very title runs into narrative. The writer

begins his title thus: "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew"—Here the writer abruptly breaks off, to account for the circumstance that plants and seeds were not regularly planted or sown, and that vegetation did not arrive at that luxuriance which it was destined to attain. The absence of man accounted for the former fact, and the absence of fertilizing showers for the latter. The facts implied in the title are, therefore, followed by the words "For the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground."—The sacred writer then proceeds to show how the first of these deficiencies was supplied. He says "There went up a mist from the earth, and watered the whole face of the ground." Then he mentions how the other deficiency was supplied. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." He then describes where man was placed, and what was to be his occupation. For innocent Adam was not to be unemployed, though it was sin that converted his happy employment into servile toil.

In perusing the history of Adam, however, the sacred writer notices the circumstance of his being unaccompanied by an associate endowed with intellectual faculties like himself. On this subject Jehovah is represented as saying, "It is not good that man should be alone; I will pro-

vide a suitable associate for him."

This circumstance seems to have occurred in close connection with the presentation of all the tribes of animals and birds before Adam, to await his decision with regard to the various appellations by which they were to be distinguished. Among these numerous tribes, every male probably appeared with his appropriate companion. It is also reasonable to suppose, that in the more obvious distinctions of similar animals, the male and the female would be characterized by different names. Under these circumstances, therefore, the promise of Jehovah (Gen. ii. 18.) and the remark of the inspired penman (Gen. ii. 20.) seem very naturally to flow out of the event. Perhaps, too, the amplifying words *all* and *every* have a direct reference to the contrast that obtained between man and the inferior animals. The sacred writer might mean to say, that when man was formed from the earth, he was formed without a companion; but that when God formed the other orders of the living creation from the same source, he formed them complete at the first—that he formed not only the *males* among beasts and among birds, but that he formed *every* beast and *every* feathered animal, including females as well as males.

But in mentioning the appearance of the various animals before Adam, it was very natural to advert to the wonderful manner in which Jehovah caused them to come. Here was doubtless a striking display of Divine power. This circumstance would naturally lead to the *previous* exertion of Divine power in giving them *existence*; and thus the

writer would be induced to mention, in an incidental way, and without any particular aim at discrimination, the substance out of which they were formed, which is said to have been *Adamah*, the ground or earth.—This word *Adamah*, like many other Hebrew words, may be subject to an application in which the etymological meaning entirely vanishes: and it seems capable of the same extension as *Erets*, which is sometimes used to signify the *earth* as contrasted with the *heavens*. In such an extensive application, the word *Adamah* may, for the sake of perspicuity, be translated *The mass of earth and waters*.

On reading the verse in which the fowls of the air are said to have been formed out of the ground, we might at first infer, that the animals and birds were brought into existence after God had said concerning man "I will provide a suitable associate for him," and consequently after the *creation* of man. The phraseology, however, does not amount to such an assertion; and it appears very plain from the first of Genesis, that the feathered race were created on the *fifth* day, whereas man was not created till the *sixth*.—Hence we see, that there is a propriety in illustrating a short and desultory account by one that enters more into detail, and in which there is a more rigid adherence to the order of events.

There seems, therefore, no reason to hesitate in saying, that the feathered tribes were produced from the waters, as distinctly and repeatedly expressed in Gen. i. 20, 21; and that in Gen. ii. 19, the word *Adamah* means the earth indiscriminately, as consisting both of land and of water,

and that the fowls being formed out of the aqueous parts, and the beasts out of the terrene parts, justified the original assertion that both classes of beings were formed out of the *earth* taken in its most extended sense. Thus in modern language we may say, that both the feathered race and all the tribes of animals were formed out of the *terrestrial globe* on which we live, the latter deriving their origin from the land, and the former from the waters.

The translation, then, of the former passage, (Gen. i. 20, 21,) may stand as it is; and the appearance of contradiction in the latter passage (Gen. ii. 19.) is obviated by translating *Adamah* the *mass of earth and waters*; so that the train of thought in this latter passage may be thus expressed: *Out of the mass of earth and waters, the God Jehovah formed every beast of the field and every fowl of the air; and he caused them to assemble before Adam to receive from him their distinguishing appellations; and from Adam's decision originated the names by which all the tribes of living creatures were designated in the ages of antiquity.*

J. F.

ON

PASTORAL RULE.

An Answer to a Query, signed P. in our Number for April.

“MY kingdom is not of this world,” said the dear Saviour when he dwelt below: and happy will it be for us in meditating generally on its subjects and laws, or descending to particulars in relation to the constitution and order of particular churches, if this declaration be well digested in our minds; since it will tend

to silence many of our objections, to abase us in our own eyes, and to demonstrate the folly of pretending to reason on such subjects, from any data which proceeds upon a worldly principle.

In making a few remarks on the subject of “Pastoral Rule,” it is intended (bearing in mind the declaration with which this paper commences) to examine the authority upon which it rests; to show its nature and advantages; and to attempt to answer a few objections.

It is of considerable moment to inquire and ascertain, whether, when we speak of pastoral rule, we are speaking of that which can be supported from scripture; or whether we are speaking of something which has been assumed by men, and is a deformity, rather than a beauty, in the constitution of our churches. And on this part of the subject the writer does not fear hazarding the assertion, that however we may differ on the *extent* of pastoral authority, there are very few things more plain and obvious, from numerous passages in the New Testament, than this,—that pastors are called, in some *sense* or *senses*, to rule those committed to their care; and that upon a fair and impartial view of the whole tenour of scripture, in relation to this particular subject, such an authority is always *supposed*. Proof might be multiplied with ease, but let the candid reader consult the following passages; and if any of them should not appear at first very appropriate, let him fix his thoughts upon some clause relating to this subject:—1 Tim. v. 17. Matt. xxiv. 45. 1 Peter, v. 2—5. Heb. xiii. 7. Titus, ii. 15. 1 Thess. v. 12. 1 Tim. iii. 5.

But should it be ever so firmly established, that these passages refer to the subject before us, still it is highly reasonable and proper to proceed a step farther, and inquire into its nature and advantages. One can scarcely help inquiring, whether the authority is arbitrary and absolute, and whether the pastor himself is to frame laws, or to govern according to laws already laid down; and it will at once approve itself to the mind of every reflecting man, that this is the very turning point of the subject; for how lamentable would it be, if, because he is called in a proper sense to rule, any pastor should *dream* that he was to do "according to his will" in church concerns; that he was at liberty either to invent new laws, or alter the laws of Christ, according to his pleasure: and not less to be lamented would it be, if, though he did not invent new laws, or alter the laws of Christ, yet if he should administer those very laws with hauteur and inflation of mind, instead of meekness and gentleness. This would be indeed to make himself "a lord" over God's heritage, and not a good example to the flock committed to his charge. But it is matter of thankfulness that we need no new laws; but that the laws of Christ are very concisely and plainly laid down in the New Testament. To these the pastor has access; these he may study, and these he is called to administer with all authority, "as an example to the flock." Such an example, that by observing his conduct, the members of the flock, who are heads of families, may be better qualified to rule in their respective circles. And since we find the term "example" in relation to ruling, we may

safely infer, that *with the same dispositions* with which a father is to rule his family, is a pastor called to rule in the church; viz. with dignified firmness, that he may command respect; and with tenderness and affection, that he may secure esteem.* And can it be supposed no "advantages" are likely to result from such "pastoral rule:" surely they must be obvious—surely they must be numerous. Among others, it is a test of humility in church members, it tends to prevent confusion in churches, and it is admirably adapted to increase our veneration and esteem for the ministers of the gospel, especially for our own pastor: and while we enjoy his private friendship, and take him by the hand in social life, let us remember, that *in the church* we are called, in a just and legitimate sense, to *submit* to him. And while we earnestly and constantly pray for him, let us take care lest we give him reason to lament, that in many instances our conduct has contradicted our prayers.

Objections, however, may arise: it may be said, that "admitting

* A moment's reflection will convince us how unlovely and improper their conduct must be, who, though they maintain with scrupulosity their right to govern their own families with no remarkable tenderness, and whose wives and children could testify that in some connexions they understand the term *submit* in the most extended sense; yet when they come into the church, instead of being remarkable for humility and submission, either deny the authority of the pastor altogether, or lose no opportunity of impeding and embarrassing him in the exercise of his office: and yet these extremes are often united in the same individual.

the pastor to be a ruler, would destroy the very nature of a voluntary society, possessing power to regulate their own concerns." Or, "that continual difficulties and differences of opinion will be the consequences of the view now taken of the subject; and that when the laws of Christ come to be applied to individual cases, the pastor may err in his interpretation and application of those laws;" and, in fine, "that however easy it may be to speculate and write upon the subject, yet if we descend to reality, and once admit these ideas, unpleasant consequences are sure to follow, and pastoral rule will inevitably so much increase, that at last it will become arbitrary and absolute; and that therefore it is safer and wiser to abolish it altogether." A few observations on these objections was the last thing proposed.

As to the first, it is sufficient to remind the reader, that all our church matters being decided finally by numbers, no such consequences can be fairly apprehended; and further, that this paper is not intended to plead for and defend the *abuse* of pastoral rule.

The second objection must be allowed to have weight; and here, as in many similar cases, will be room for the exercise of candour and mutual forbearance: but as an individual, the writer of this paper does not hesitate to say, that if a pastor be a man of much prayer, and much application, he does verily believe, that, in most cases, churches would do well to prefer *his* interpretation to their own; for this plain reason, he ought to be best acquainted with the subject. For if he is fit for his office, he has diligently studied such subjects again and again.

With respect to the third, if pastoral rule be of *Divine* appointment, then the objection stands thus—The Lord had not sufficient wisdom to foresee all the inconveniencies which would arise; but that we, having acuteness to discover them, think it right to alter his plan. And really the writer would rather wish the objector a better temper of mind, than argue with him upon such ground.

In conclusion. It may be suspected that the writer is himself a pastor who is longing for the enlargement of his authority, and that he is not a competent witness in a cause in which he is so deeply interested; but a most fatal stab will be given to this suspicion, since the writer is really what he subscribes himself,

A LAYMAN.

PULPIT DETRACTION EXPOSED.

"If a merchant were to open a warehouse in different parts of a great city, and to make it his business to traduce the character and commodities of all other merchants: if his opposition were directed especially against men of probity, whose situations were contiguous to his own; in fine, if the only traders in the kingdom who could obtain his good word, were certain agents whom he had stationed in different parts of the country for the purpose of retailing his wares, would not his designs be evident? He might puff, and pretend to have the good of the public much at heart, but the public would despise him, as a man whose object was a fortune, and whose practices evinced that he would hesitate at no means to accomplish his end." FULLER.

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. XII.

THE MOON.

O God supreme, we thank thee for the Sun,
Wondrous source of light and heat refulgent!
For the pale Moon, that less *reflected* light,
Whose silver beams do often light our steps
Through the dark empire of returning night;
And soothe the mind to sweet tranquillity.
In it a world we see, where mountains rise,
And valleys sink, mere spots too often deem'd:
Where, doubtless too, fit beings dwell, grateful
To see the solar rays the Earth reflects,
To cheer their long and lonely night.

THIS luminary, the sight of which diffuses such universal pleasure, may be considered a minor planet: its light proceeding from the sun, and being merely reflected to us from its surface. If it shined by a native light, it would not wax and wane; but, like the great source of light, appear always full. Its diameter is found to be about 2180 miles, and its distance from the earth 240,000 miles.

Like the planets it has its motions, revolving round its own axis, and performing a monthly revolution round our planet, while the latter makes its annual journey round the sun. It is very remarkable, that its revolutions round its axis and the earth, are made precisely in the same space of time, so that its days and nights are few: a day and night there being equal to a month with us, consequently, but rather more than twelve of those days constitute its year.

In 27 days, 7 hours, and 43 minutes, it appears to travel through the twelve signs, which period is called a *periodical* month; but 29 days, 12 hours, and 44 minutes, elapse between one new moon and the next, which constitute the *synodical* month. If the earth, as was formerly believed, and as the uninformed now sometimes imagine, was stationary, these distinctions would not exist; but as the earth is pro-

ceeding in its orbit, while the moon performs its journey, the latter will overtake the former in a more advanced part of its course; as the minute hand of a watch does not cross the hour index, till it has described more than an entire revolution.

The solar rays cannot illuminate more than one-half of the moon at the same time; of this illumination, different degrees are visible to us, according to its varying position with the sun and the earth. As it revolves round its axis in the same time in which it performs a revolution round our planet, it must always present nearly the same side to us. A white ball, suspended by a thread, and moved round a candle, would illustrate to our young friends the nature of the *phases* of the moon. If the ball be immediately between the observer and the light, its illuminated half will be towards the candle, and its dark side will represent the new moon; passing it gently on, the enlightened part will soon be seen, and exhibit the appearance of the moon in its first quarter; as it proceeds, still more of its illuminated face will be evident, till, when in a line with the beholder, on the opposite side of the candle, its whole face is light, and the full moon is illustrated; finishing the circuit, the half of which has already been made, the waning moon will be better understood. It is worthy of remark, that the hemisphere of the moon facing the earth, can never be in darkness, being enlightened by the reflected rays from our planet, when turned from the solar beams.

It deserves particular attention, that the moon, during the week in which she is full, about the time of harvest, rises *sooner* after setting than at any other period of the year in which she is in the same state, arising from her orbit lying less oblique to the horizon at this season. In August and September, the sun ap-

pears in the signs Virgo and Libra; consequently, when the moon is full, it must be in the opposite signs, Pisces and Aries. There are, therefore, two full moons thus distinguished,—the one when the sun is in Virgo and Libra; the other when he is in Pisces and Aries; the latter is less remarkable than the former, and is called the hunter's moon. At the equator, where the seasons vary so little, and the weather is so uniform, as this advantage is not needed, it is not granted. At the poles, the full moon is not seen in their summer; but in their winter they have her always before and after the full, for fourteen of our days and nights, without intermission: so provident, so infinitely kind is our omniscient God.

The mutual dependance of one part of creation on another, is an interesting and improving consideration. The heavenly bodies, while they perform their revolutions in such ever-enduring harmony, confine not their influences to themselves, but benefit each other. How universal is the efficacy of solar light! Nor are its dependent worlds without their reciprocal uses. Thus the tides that diversify and refresh the sea, are greatly influenced by the moon's attraction. No one is so extravagant as to suppose the quantity of water on the globe is increased at every flow, and diminished at each ebbing of the seas; the changes, then, that we observe, must be agreeably to some regulated actions in the waters: while, therefore, the waters rise at one part of the globe, they must be proportionably depressed at another. By the rotation of the earth on its axis, each part of its surface, to which the moon is vertical, is presented twice in the day to its attraction; and hence the flux and reflux of the sea twice occur. Although this influence is greatest, where the moon is vertical, yet it is not confined to such space, but widely extended in a diminishing degree, according as the attraction is in a more oblique direction. These tides vary in their time of return, and in their height, both at the same place and at different parts of the world, according

as the moon is in various parts of its orbit, and nearer or further from the earth, owing to its elliptical orbit. Though these changes are principally effected by the moon, yet the sun also assists in the admirable operation, but, from its distance, in a far less degree. The great Newton found, that where the former raised the waters ten feet, the latter raised them only two. At new and full moon these influences are combined, and their height is twelve feet.

Our juvenile readers may naturally expect, on such a subject, that eclipses, with which the moon has much to do, would not be overlooked. It is well known, that opaque bodies, when exposed to the light, must cast a shadow. An eclipse of the moon is therefore occasioned by the earth's shadow falling on the moon, when at full, as the earth passes between the sun and the moon. The orbit of the moon does not coincide with the plane of the earth's orbit, but intersects it, and, at the remotest part, is elevated rather more than five degrees above it, and, consequently, on the opposite part, depressed as much below it; these points of intersection are called nodes, and when the full moon happens within about 12 degrees of these nodes, it cannot escape the earth's shadow, and is said to be *partially* or *totally* eclipsed, according as a part or the whole of her face is overshadowed. On the contrary, an eclipse of the sun is occasioned by the moon passing between the earth and the sun, which can only take place when at her conjunction she is near one of the nodes. It is among the numerous benefits of philosophical information, that these necessary occurrences no longer affright us. There was a time when the words of our great poet were very applicable;

"As when the sun,——
—— from behind the moon,
In dim eclipse, disastrous twilight sheds
On half the nations, and with fear of change
Perplexes monarchs."

Every one is aware that the face of the moon is not equally fair and lucid in every part. Children are frequently heard indulging their

imagination in its appearance. The telescope has enabled astronomers to observe those inequalities and parts of different colours, and, from the analogy of many circumstances between the earth and its satellite, it is not surprising that the names of hills, valleys, and volcanoes should have been assigned to those irregularities. Indeed such has been the industry with which these observations have been pursued, that names have been given to its mountains, &c. and maps drawn of its surface. That there is something more than conjecture in this, will increasingly appear as we candidly investigate the subject. It is found there are elevated parts in the moon's surface, because shadows are cast, and, in all situations of the moon, these shadows are in a direction from the sun, and, on the contrary, the valleys are always dark next the sun, and illuminated on the opposite parts. From these analagous appearances, the inference that it is the seat of life is natural. Dr. Herschel has very explicitly declared his opinion in the *Philosophical Transactions*: "It may be objected, that we perceive no large seas in the moon, that its atmosphere (the existence of which has even been doubted by many) is extremely rare, and unfit for the purposes of animal life, that its climates, its seasons, and the length of its days totally differ from ours, that without dense clouds, (which the moon has not,) there can be no rain; perhaps no rivers, no lakes. In short, notwithstanding the similarity which has been pointed out, there seems to be a decided difference in the two planets we have compared. My answer to this will be, that the very difference which is now objected, will rather strengthen the force of my argument than lessen its value: we find, even upon our globe, that there is the most striking difference in the situation of the creatures that live upon it. While man walks upon the ground, the birds fly in the air, and fishes swim in the water: we certainly cannot object to the conveniences afforded by the moon, if those that are to inhabit its regions are fitted to their

conditions, as well as we on this globe are to ours."

These considerations, while they teach us the indescribable wisdom, power, and goodness of the Almighty, show us what poor, diminutive creatures we are, and in what a state of ignorance we are born. The little knowledge we have is the result of much observation and reflection, happily, if in the best sense we are children of God, "what we know not now we shall know hereafter." The period will arrive, when our faculties shall be enlarged and sanctified, and the means of improvement be perfect and holy. May each of us share in such felicity.

N. N.

CABINET OF NATURAL HISTORY AT THE ACADEMY, STEPNEY.

Extracts of Letters to the Editors of the Baptist Magazine.

I AM frequently much gratified, and, I hope, edified, by the labours of the students in the Baptist Academical Institution at Stepney-green. I have also frequently the pleasure of their company at my table. In the conversations which have followed the social meal, I have sometimes inquired respecting the progress and success of the Institution. These have been highly gratifying to me, and I feel no hesitation in deciding, that there is ground to expect that the establishment will prove to the glory of God and the advantage of souls. I had the honour of being an early contributor to the establishment, although differing in sentiment from its principally distinguishing tenet. Still, desirous of promoting its prosperity by the enlargement of the minds of the young men, I have laid a small foundation for a collection of objects of Natural History, by presenting a few specimens. I am also taking steps to acquire the means of further donations. The students, by permission of the tutors,

immediately appointed a curator; and I trust, that although perhaps almost imperceptibly, the increase will in a few years be valuable. My object in addressing you is, to solicit the aid of Baptist ministers, and others, who shall visit London at the approaching missionary meetings, and who may greatly assist the plan, if each will bring some specimens of what may be most curious in fossils, minerals, &c. &c. in those parts of the country where they reside. In the infancy of such collection, almost every article of nature (accompanied with its history) would be highly acceptable.

It would be impertinent to offer argument in proof of the tendency of such a collection to benefit a young mind seeking information, and especially where piety has prepared that mind for honouring God in his works; or to prove, that extensive acquaintance with the works of the Creator will be advantageous to those who are beginning to preach the everlasting gospel to sinners. It would be scarcely less impertinent to doubt a willingness to contribute in this way to the promotion of science in the Stepney Academical Institution. I content myself, therefore, with giving the suggestion, and waiting for the blessing of God on this plan to promote his praise among men.

I think it but justice to the zealous kindness of a friend in Cornwall to say, that upon hinting to him the intention of forming a Cabinet of Natural History at Stepney, he presented upwards of fifty specimens in the varieties of mineralogy in that county.

A few such zealous friends would make a good beginning, and excite a strong desire to obtain constant additions. Not a few only, but, I trust, that many such zealous friends may be found. Each may not be able to contribute fifty specimens, but if each of the friends to the cause of the gospel, who, convinced of the advantages of the mind being enlarged by education, would contribute what he could,—if but one specimen in whatever department of natural history,—accompanying

it with a description and short account of it, a very little time would show a valuable collection at Stepney.

I venture to hope, that Baptist ministers will mention the subject to the scientific members of their churches—especially where these are in the neighbourhoods of places for spars, ores, and other fossils. I flatter myself, that such members would rejoice in the opportunity of assisting a museum which shall, by careful preservation, be the means of conveying to future generations—to yet unborn ministers of the gospel—information of nature's wonders in the admirable productions of the infinitely wise God, whose power they are to declare, and whose mercies they are to publish.

Pastors of churches in the British colonies, but especially missionaries in foreign lands, may aid this design by their attention to select and transmit home some from the numerous articles which must be within their reach.

As there is reason to hope that the idol-gods of the heathens are daily getting out of use, the missionaries will serve an important object in sending specimens of them to Stepney.

I own that I feel partial to the purpose now expressed, but I hope that I shall not be found singular; and that before many years it will be so prospered, that not only the students may have a large reference for their instruction, but that the visitants to the Institution may be gratified with a sight of many things which otherwise might not have come under their notice.

M.

* * We are authorised to say, that the Tutors of the Academy at Stepney feel themselves highly indebted to the liberal exertions of the Gentleman from whose letters the above extracts are given; and we earnestly unite with him and with them in soliciting contributions to the Cabinet of Natural History now so auspiciously formed in that valuable institution.

Obituary.

MRS. MARY CARRYER.

MRS. MARY CARRYER was born at Naseby, in Northamptonshire, Nov. 28, 1786. She was the second daughter of Mr. John Haddon of that place, who has been a respectable member and officer of the Baptist church at Clipstone nearly from the time of its original formation.

Having enjoyed the advantage of early religious instruction, combined with the example of a pious and amiable mother, the subject of this account could not easily escape those impressions and convictions which the surrounding influence was so well adapted to impart. Accordingly we find, that a sense of the reality and importance of true religion was early impressed upon her mind; and though unable to ascertain the time when, or the particular means by which any change was effected in her moral state, it was evinced, as is usual in such cases, by an almost unconscious, but visible and increasing attachment to the means of grace and the people of God. Her habitual seriousness and amiable deportment soon recommended her to the attention of her Christian friends, who from time to time represented to her the importance of making a public profession of the truth, which she had so cordially and so evidently embraced. Yielding at length to a sense of duty, amidst various impediments arising from an unusual degree of natural timidity and reserve, she put on the Lord Jesus; was baptized May 26, 1805, and became a member of the church at Clipstone, then under the pastoral care of the Rev. F. A. Cox. Nothing of importance occurred for four or five years afterwards. A train of interesting events, however, guided by an unseen hand, was preparing for her a new station in society, where she would be required

to "forget her own kindred and her father's house." The person who it appears was destined to become her husband, was bereaved of his former companion on the very day and hour when Miss Haddon entered into the visible kingdom of Christ; though it was not till about five years afterwards that the parties became acquainted, and then in a manner which seemed to mark the footsteps of an infinitely wise and overruling Providence.

Miss Haddon proceeded in this business with great deliberation, and in a way that distinguished the piety of her character. She was married to Mr. Carryer, of Leicester, Nov. 22, 1810.

Enjoying the society of her religious friends at Leicester, and wishing for a more intimate communion, she received her dismissal from the church at Clipstone to Leicester, July, 1812, under the pastoral care of the Rev. R. Hall. In this new connection, her spiritual improvement was greatly promoted: and to the end of life she rejoiced in her privileges, and adored the doctrine of God our Saviour in all things.

On June 24, 1816, Mrs. Carryer was safely delivered of a daughter; but from this confinement never recovered her strength. She then removed to Naseby, hoping to derive benefit from her native air; but a disorder on the lungs made a slow and certain progress. From thence she removed to her sisters at Pitsford, which was the scene of her greatest conflict. Here it was she struggled with her afflictions, till at length she disengaged herself from every earthly object which had entwined about her heart. This was no easy task; it cost her many groans and tears, and agonizing pangs. On the 21st of September, the trial assumed a formidable aspect. On the morning of that day, she said to her sister, Mrs. P—, "I am sorry to hurt your feelings by telling you, that I feel an anx-

ious desire to live, and my mind is in the greatest distress on account of it." She then threw herself on the bed in an agony; but after a few kind words being spoken to her, the anguish began to subside. Very seasonably a letter full of consolatory remarks was then received from her brother, which afforded her great relief. On hearing its contents, she exclaimed with gratitude and joy, "This is just what I wanted!"

Her mind from that time became more calm. In the evening she expressed her resignation to the will of God, intimating to a friend, that she had that morning experienced a great conflict, but that it was now past, and that she "was heard in that she feared." Enjoying the sweetest serenity and composure, she said one day to her sister, "I find it good to be alone; and frequently in the night I feel unwilling to sleep, my happiness is so great. God is with me." To the person who waited on her she said, "I love to see you, because I think you are a follower of Christ. Whatever you do, do not neglect your Bible; for there you will find consolation amidst all the trials you may be called to endure." Mrs. Carryer was indeed well qualified to offer such advice; for the scriptures had been her daily delight. It was her uniform practice to read the New Testament in private; not in a cursory manner, but with much seriousness and prayer. Truly might she have said with the psalmist, "Oh how I love thy law; it is my meditation day and night."

Previous to her leaving Pitsford, the greater part of her brothers and sisters assembled at Mr. P——'s, and commended each other to God by prayer, and especially the dear afflicted, of whom they took an affecting and affectionate farewell, with the hope of being reunited at the resurrection of the just.

In the course of the day, the little infant was brought to its mother for the last time. She sustained the interview with perfect composure, and meekly resigned her helpless charge to the care of another. She kissed it once; and softly said "there;" implying that she had from

that moment done with it: and was scarcely heard to mention it afterwards, excepting in prayer.

Being asked by one of her brothers, whether she had any fear of death? she answered "No: if I am found in Christ, all will be well." When parting with a female friend, she calmly said, "You will not see me again: I shall soon be gone." I wish to be resigned to the will of God, and have been endeavouring to divest my mind of every earthly attachment." After a short pause, she mentioned her husband and her babes in terms of the tenderest regard; expressing at the same time her submission to the will of God. Turning to her friend, she thus exclaimed, "Oh my dear Anna! an interest in Christ—nothing else will avail when we come to die. Seek that refuge—go on—do not look back—press forward, and you will obtain."

Mrs. Carryer was now anxious to return home, that she might finish her pilgrimage in the circle of her own endeared friends. In the prospect of reaching Leicester she said, "Oh that I had breath to speak to all there in the manner I could wish. I would call the junior members of the church together, and warn them against the follies of the world, the vanity of dress, and the inconsistencies of professing Christians. I would exhort them to prize the Sabbath-day: Oh what seasons have we enjoyed! We have gone to the house of God together; have returned home, read the scriptures, prayed, and again returned, and have found them profitable days."

The evening on which she came home, her little son, pleased and delighted to see his mother, danced round her for joy. She calmly said, "Kiss poor mother—she must soon leave her boy." She also very tenderly addressed her son-in-law, admonishing him to seek the Saviour in his youth—to pray daily to the Lord, and to consider that he was now capable of knowing good and evil."

The visits of her beloved pastor, after her return from the country, were highly acceptable and refresh-

ing, as were also those of her other friends. A friend on taking leave, expressed a hope that Mrs. Carryer would have strength equal to the day of trouble; she replied, "I hope I shall: then I shall be happy, let this affliction end as it may." To another she said, "I hope I am right, and that my faith will bear the trial. I am built upon the rock Christ: and if so, it will not signify whether I go to-day or to-morrow."

The few remaining moments of life began now to speed their flight, and nature was hastening to dissolution. On Lord's-day, Oct. 13, respiration being difficult, and her strength exhausted, she was heard to utter the following short but expressive prayer: "Dear Jesus, pardon my sins—receive my spirit. Lord Jesus, support my dear husband—give him grace—wisdom—prudence—resignation—humility." In the course of the night she prayed that she might retain her senses to the last, and be able to tell to all around, how happy she was, and whither she was going. About eight o'clock on Monday morning, October 14, a sudden change took place in Mrs. Carryer, who then appeared in dying circumstances. On its being observed to her that she was then going to leave her friends, she attempted to speak; but her voice faltered, and she could only be heard to say, "Oh my dear—Jesus—I see—glory—poor sinners." On its being again said to her, "You are going to Jesus—to God," she replied, with an emphasis not to be forgotten, "Yes, I trust so—I trust so—yes." In a few minutes afterwards, she sunk into the sleep of death, without a struggle, groan, or sigh, in the 30th year of her age; and doubtless entered into that rest which remains for the people of God.

Her remains were deposited in the burying-ground belonging to the Baptist meeting-house, in Harvey-lane; and on Lord's-day, Oct. 20, an impressive discourse was delivered on the occasion, by the Rev. R. Hall, from Phil. iii. 9, "Found in him."

MR. SAMUEL CHALLIS.

(See the Obituary of Johnson Challis, his Father, in Vol. V. page 468.)

DIED, on Tuesday the 18th of February, 1817, Mr. Samuel Challis, of Bow, Middlesex. He was attacked by a severe illness at the latter end of November, which soon confined him to his bed; and such was its severity, that he appeared assured, from its commencement, that it would terminate in death. He *submissively* relinquished his worldly occupation, and the busy scenes to which he had been accustomed; set his house in order, that he might be quite at liberty to examine more closely the ground of his hope, and evidences of his personal interest in the great Redeemer and his sacrifice; and his actual readiness for dissolution. In the first part of his affliction, he was much distressed; and feared the Lord had quite withdrawn the "light of his countenance." He was recollecting the many Sabbaths he had misimproved; the neglect of private duties, and many other deficiencies; and these were a source of pain and disquietude to his mind. The friend to whom he mentioned this, prayed with him, and expatiated on the divine Corrector, who is "ready to forgive, and will abundantly pardon."

The disquietude of his mind was soon removed by the "healing beams of the Sun of Righteousness;" and through the remaining part of his extraordinary affliction, he was enabled to triumph in the exceeding riches of the grace of God. To a near relation he said "I am, I trust, reconciled to the will of the Lord: I trust I feel the consolations of Christ, his gospel, and his power to save me, a sinful and unworthy creature. Amidst my sufferings and weakness, the Lord leaves me not; He is faithful to his promises; O the consolations of God! they are neither few nor small. I feel more than I can express. He has been the strength of my heart, and I hope will be my portion for ever." He often exclaimed, "Oh that men would praise the Lord, for his goodness." At one time he said, "When

I look back on time that is past, and for ever gone, I blush in confusion of face, that I honoured the cause of Christ no more." At another time he said, "I discover so much of my naturally depraved, helpless, and lost condition, that without my Saviour, 'the hope set before me,' and the consolations of his gospel, I should utterly despair. But the sacrifice of Christ is sufficient. Oh the infinite worth of my Saviour!" He much admired the condescension of Christ in his undertaking, and mediatorial work, and the grace of God in him, in bringing such a base, unworthy creature, to his footstool—to himself; and in giving him a name and a place among his people here below, and at his table; where he trusted he had enjoyed his spiritual presence. But he anticipated being admitted to enjoy a more noble and felicitating communion and fellowship with the "*saints in light*:" and, *after a few more Sabbaths to "be with Christ."* He said, "I know that my Redeemer liveth; I trust it is not presumption in that I am not afraid of death.

'For when grim death has lost his sting,
He has an angel's face.'

Come welcome convoy to the realms of bliss. 'O 'tis a heaven worth dying for to see a smiling God." Sometimes he would awake out of sleep, singing,

"Come, holy Spirit, heavenly Dove,
With all thy quick'ning powers."

At another time he said, when apparently asleep, "I am going to my heavenly Father;" and many similar expressions, that indicated the spiritual and heavenly bent of his mind and affections. On the first Lord's-day in the year, Mr. I—— called on him, and on inquiring how he was, he said, "I am dying." His friend said, I have just been hearing, that "Christ has redeemed us from the curse of the law, having been made a curse for us." His eyes brightened, and he replied, "Oh, yes, he has been made a curse for us. How wonderful, that he should die to save such an unworthy wretch as I am. He has made an atonement for my sins, and I am enabled to

build on him my hope of eternal life. 'Black, I to the fountain fly.' Christ is a 'rock, his work is perfect.'" His friend observed, what a mercy it is we are not left under the curse of the law, without having heard of its removal by Christ. "Oh it is! I must now perish for ever, were it not for the atoning death of Christ. He is my surety, my rock, my 'hiding-place from the storm;' my fountain wherein I bathe; my sun, and robe of righteousness; my all and in all; my salvation from first to last. My dear father, my brothers and sisters, eleven in number, all gone before me: they built on the same foundation, their experience accorded with mine. The enemy often suggests, that they may have been disappointed in their expectations, and never reached the kingdom of glory, and you may make the same end, and be disappointed. But never yet perished a sinner, a poor helpless sinner, at the foot of the cross, *seeking mercy*, and relying on Christ for salvation, by grace alone." He said, "I think a great deal about my dear father, and others of my dear Christian friends who are lately gone. But O the felicity of seeing Christ as he is, and ultimately to be made like him, and in beholding his glory. O the beauties of Immanuel; 'I know that my Redeemer liveth,' but I want to enjoy more of his presence. I look around, and find it painful to leave my partner in life, my mother, and my Christian friends, whom I love for Christ's sake; and to part with the church of which I am a member. But I have a pleasing hope death will be the gate of eternal life, and that I shall join the '*spirits of just men made perfect*.' My body is wasting away rapidly; I have but little flesh on my bones." He held out his hand, saying to a friend, "These hands have often joined in Christian fellowship." Yes, it was replied, we have sometimes been employed in visiting the afflicted, to instruct, with a view, instrumentally, to promote their everlasting well-being. He said, (the tears streamed from his eyes,) "*Oh! that I had been employed more in visiting the sick and*

dying, and in going to the poor, to commend the Saviour. My sins are great, and I am an unprofitable servant; but I am enabled to look to the blood of Christ; and go to God, as the publican, and as the thief on the cross, to be saved by sovereign and free grace, manifested through him 'by whom we have received the atonement.' To another friend he said, "Although my pain has been at times so violent, as to prevent almost my thinking on any thing else but my sufferings, yet I rested myself 'on the sure foundation'" and then exclaimed, "O the riches of sovereign grace, that could reach a Saul, a Manassah, and that has reached my case." He felt great concern for the salvation of his friends, and prayed that his death might be a mean of conversion and spiritual life to some sinner. He sent his dying love to his pastor, and the church; adding, "I know I have this evidence of love to God, that I am sincerely attached to his people." The frequent return of pain prevented his talking much at any one time; yet such was his pleasing anticipations of the heavenly state, it was with difficulty restrained. He frequently repeated,

"Jesus can make a dying bed
Feel soft as downy pillows are;
Whilst on his breast I lean my head,
And breathe my life out sweetly there."

Possessing a firm and unshaken confidence in the ability of Christ to save to the uttermost, he said, he had "cast anchor within the vail." He greatly lamented he had done no more to promote the cause of God and truth in the world; and his desire at any time of recovery was solely, that he might have farther opportunity of glorifying God on the earth, by "living more to him that died for him, and rose again." An increasing consciousness of his many and great imperfections often oppressed and affected his mind; but he had constant recourse to the "blood of sprinkling;" to the "Lord his righteousness and strength," for relief. He continued until the last to enjoy, for the most part, "strong consolation;" which made his chamber a Bethel to those who visited

him. The word of God was endeared to him; he was much engaged in prayer, and in repeating many suitable hymns, which he appeared greatly to enjoy. And notwithstanding the frequent return of extreme pain, he was never heard to utter a single murmur. On the cessation of pain for a short space, he would say, "One less to suffer, and I shall soon be free from all pain, and 'be for ever with the Lord.'" He was greatly delighted with his prospects; often talking of his employment in heaven, and the society he should have there. Checking himself a little, he said, "I must die first; I must die before I shall enjoy these things."

The funeral of this young man, on Wednesday, February 26, was very numerously attended. Every heart mourned, not only for his widow, but for his aged mother also, who had before buried her husband and ten children; and then she buried the *eleventh* and the last! Mr. Newman, his pastor, preached a funeral sermon on Lord's-day afternoon, March 2, from 2 Cor. v. 1—3, "For we know that if our earthly house of this tabernacle were dissolved," &c.

MR. JOHN CARTER.

MR. JOHN CARTER, late pastor of the Baptist church at St. Albans, was born in that town, May 27, 1775: his parents were both members of the Baptist church. Though he lost his father when young, he still enjoyed the instructions of a kind mother, to whose faithful warnings, and pious exhortations, he has frequently ascribed his first serious impressions. These, combined with other privileges, through the advantage of a religious education, proved a happy restraint in after years, when exposed to the company of the ungodly, and far from the eye of parental affection. After the death of his father, he was removed to Colchester, in Essex; where, by the preaching of the late Mr. Steevens of that town, he was at length convinced of his total depravity and apostacy of heart from God, and

enabled to discern the efficacy of the Saviour's sacrifice.

During a lapse of twenty-two years, he continued an honourable member of the church; and such was the consistency of his walk, that at the age of twenty-six he was called to the office of deacon, and afterwards to the ministry. After the decease of the Rev. J. Gill, the church invited him to labour amongst them, and his ministry being much approved, he acceded to an unanimous call to take on him the pastoral office; and on January 1, 1812, he was ordained. During these five years he preached with considerable success, twenty-eight persons were added to the church in this short period, nineteen of whom he baptized, many of them being seals to his ministry. Though of a weak constitution he preached occasionally in the villages. Into the objects of the "Herts Union" for evangelizing the uninstructed villagers in the neighbourhood, he entered with all his heart. He also manifested a tender regard for the interests of the young who belonged to his congregation; and some, who are now members of the church,

attribute their conversion to his ministry. His last sermon was delivered on Lord's-day, September 22, from those memorable words—"Thy God hath commanded thy strength; strengthen, O God, that which thou hast wrought for us."

During his last short illness, when able to converse, his mind appeared to those about him calm and composed. Fixed on the Rock of Ages, relying entirely on the faithfulness and veracity of his covenant God and Father, he appeared to have no agitation of mind. He continued almost perpetually dosing till Friday evening, when he became much worse; and though from this time unable to articulate very intelligibly, he continued either preaching or praying till the following morning at 6 o'clock, Oct. 5, 1816, when he sweetly fell asleep in Jesus, aged 42 years: and on the following Thursday he was buried, in the ground adjoining the meeting-house. A large concourse of people, and several of the neighbouring ministers, attended, to manifest their respect to his character.

St. Albans.

J. W. W.

Review.

Six Views of Believers' Baptism:—

1. *As an act of sublime worship to the adorable Persons in the God-head—*2. *As a representation of the sufferings of Christ, his death, burial, and resurrection—*3. *As the answer of a good conscience towards God—*4. *As an emblem of regeneration and sanctification—*5. *As a powerful obligation to newness of life in a course of gospel obedience—*6. *As a lively figure of the natural death of every Christian.* By John Fellows. Fourth edition.

THE controversy respecting baptism has of late occupied a considerable portion of the public attention, but on that attention it has never been improperly obtruded, in any

public discussion, by the writers of our denomination. We have been repeatedly attacked, and not always with much of truth or decency, and we have, when the occasion seemed to require it, repelled these attacks by the unalterable word of God. Old arguments are often repeated after a decent lapse of time since they were last refuted, and sometimes a new one is brought against us, and, as in a late instance, it is introduced with shouts of victory before the contest has begun, instead of waiting for the issue of the conflict. Believers' baptism, as long as the New Testament remains, will, we are fully assured, continue in the church of God repelling the arguments by which it may be as-

sailed, as the majestic cliff abides from age to age, while the waves of the ocean foam and die at its base. The word of God contains no precept in which the aspersion of infants is enjoined on us as a Christian institute, nor any example of its having been practised, at any time, as Christian baptism in the church of God; but the places chosen for the administration of this rite, the things it is expressly said to represent, and the Greek words employed to describe the ordinance in the sacred pages, will for ever decide in favour of immersion: while the requisition of personal religion, as essential to an union with the Christian church and a communion in her holy rites, enforces the rejection of infants and unbelievers as persons not qualified to receive those sacred institutions. We admit, that the question respecting the subject of baptism is of most importance, and the six views of the appointment given by our author very fully prove, the utter impossibility of rightly receiving it without knowledge and saving faith. This little pamphlet is admirably written, in a spirit of true devotion, and should be universally read by all who desire in every part of the instituted worship of God to attend to it in spirit and in truth. As a specimen of the style of this cheap and very excellent tract, we give the following passage, taken from the fourth page:—

“And however lightly the inconsiderate part of mankind may affect to treat this ordinance, it ought to be remembered that Christ himself considered it, and submitted to it, as an important part of that righteousness which it became even the Son of God to fulfil. As this ordinance is to be once performed, and not repeated, every Christian ought to be particularly careful that it is done in a right manner; or the benefit arising to the soul from this institution is lost, and lost for ever. We ought, with the utmost deliberation and care, to consider the nature of its first institution—the manner of its primitive performance—the glorious heart-reviving truths it figuratively brings to our view, and its own native dignity, as an action, of the positive or ritual kind, the most great and noble in itself, and well-pleasing to God, that is possible for us to perform on this side heaven.”

The Life of Philip Melancthon; comprising an account of the most important transactions of the Reformation. By Francis Augustus Cox; A. M. Second Edition.

UNGRATEFUL as the world has too often been to some of its greatest benefactors, they have not all had cause to complain of its injustice. In a very early age, the Egyptians, recollecting the services of their deceased kings and heroes, elevated them to the rank of deities, and paid them religious adoration. And Greece, the inventress of statues, raised them very liberally to her heroes and her gods. Nor have the nations of the earth generally neglected to reward those conquerors who delivered them from their enemies, or those wise and generous princes who lived to felicitate their subjects. Statues have exhibited their form and their features, historians have recorded their actions, while poets have given immortality to their characters and their fame. Truth, however, obliges us to remark, that, while more than justice has been done to the distinguished sons of this world, the children of light have not always been valued according to their deeds; and the records of heaven will faithfully and for ever preserve representations of character and of conduct but little known in this world of folly and of sin. Indeed, in not a few instances, the case is worse than has yet been represented: comparatively, it would have been mercy to have consigned the servants of God and benefactors of man, as to their principles and exploits, to entire and lasting night, instead of writing their history with a general disregard to truth. Of this injustice, few illustrious men have suffered more in their reputation, as far as certain writers have been believed, than the champions of the Reformation. Luther, and Melancthon, and Calvin, and Knox, rendered services to mankind which have, perhaps, on the whole, never been exceeded: exhibited talents, benevolence, and piety, of the most elevated order: but, if the popish historians were believed, they were entirely destitute of wisdom, integrity, and goodness.

Infatuated and malignant abettors of a degrading and impious superstition! you would have been happy to have consumed their bodies to ashes, and no one will marvel that you have laboured to blast their reputation. Of these glorious liberators of enslaved minds, the well-informed, in every age, have known enough to excite admiration, and stimulate gratitude; but till Dr. Mc'Crie published his life of Knox, and Mr. Cox that of Melancthon, these wonderful men could not be, by very much, so justly estimated, in every respect, as they will henceforth be; and no human being, who can afford the purchase, should remain another day destitute of these very useful volumes. In the Christian church evils have existed from the first ages of its existence; but after Constantine had taken, what was regarded as the church of God, into his favour, to protect and bless it, the larger body of professors of Christianity, seduced and enslaved by their leaders, departed in many respects from the faith and order which the sacred oracles teach. Elevated to great dignity, and possessed of emoluments of office and station extensively lucrative, the professed ministers of the gospel lived chiefly to maintain and extend their power and wealth, till, at length, the bishop of Rome attained supreme authority over what was styled the church of God. Through ages of darkness and impurity, this odious tyranny had continued: Waldus, Wickliffe, Huss, and Jerome of Prague, had assailed the monster with all their might; but the time was not come to inflict a deadly wound. In the sixteenth century, the glorious Reformation from Popery was effected: an event which has transmitted its invaluable fruits down to this age, and, in a high degree, to this nation. An event, to the accomplishment of which, Philip Melancthon greatly contributed. Martin Luther, it must be admitted, was the great leader in this noble cause; but without Melancthon, he would have been, as far as human agency is concerned, comparatively inefficient. Had these servants of God been se-

parated, each would have been but little suited to the work, which united, they were enabled to perform. Mr. Cox, in the work before us, has well expressed this happy association of character and talent: "Luther possessed a vigorous and fearless mind; he was incessantly active; his ardour in the pursuit of knowledge, and in the propagation of what he knew, inextinguishable. Never, scarcely, did the hand of God form a fitter instrument to do a greater work! It was, however, happy for Luther, that he did not stand alone, but was provided with an associate in his principal labours, adapted, in a remarkable degree, to supply his deficiencies, to correct his errors, and to regulate his impetuosity of character. Although inferior in courage, Melancthon equalled Luther in ardent piety, and excelled him both in personal virtues and literary attainments." The lives of such men, when written with truth and ability, as in the present instance, cannot fail of being entertaining and instructive. "Invited (says Mr. Cox) to watch their progress, and observe their character, we may learn the most valuable lessons. We are allowed to detect, in order to shun, their errors; to trace, in order to imitate, their virtues; to follow them into their retirements; to become their associates and friends. From the forum of public debate, and of unremitted exertion, we accompany them to the fire-side, and the closet. Divested of the insignia of office, the pomp of authority, and the glory of popular applause, we see them in the undress of friendship and private life." It is in this way that "we gain comprehensive views of men and things."

Our author appears to have taken great pains in collecting materials: "Seckendorf, Dupin, Mosheim, Camerarius, Melchin Adam, Bayle, Brucker, and a variety of other writers, have been carefully consulted; so that (as we are informed by the author) whatever information is communicated respecting persons or things, may be deemed authentic." In this instructive and valuable work now on our table, are

well represented the early life and education, the extensive erudition and learned labours, and solid piety, of Melancthon. It is one of the most powerful, nay, it is the most powerful recommendation of any book, that it possesses a direct and strong tendency to excite and advance piety in the heart of the attentive reader; and Mr. Cox has acted like a good minister of Jesus Christ, in the regard he has paid to this great object. We are pleased and purified while we view the reformer, in these pages; so greatly distinguished by fidelity in all his promises, relations, and engagements; humility unfeigned and uniform; a temper, gentle, frank, and singularly benevolent; and unwearied and very laborious exertions in the promotion of truth and righteousness. Beside what more directly respects Melancthon, the volume before us contains much general and valuable information respecting the commencement, progress, character, and fruits of the Reformation; as well as interesting notices of distinguished persons, who, in different countries, were fellow-labourers with him. And to all the friends of religious liberty it will ever be interesting, as presenting to the astonished and indignant mind, a faithful representation of the ignorance, superstition, lying wonders, general deception, profligacy, tyranny, and cruelty, of the corrupt church of Rome. A short specimen or two of the style has been interwoven with our remarks; and we close this article with a cordial expression of thanks to the author, for this improved edition of a work, which evinces so much useful research, is so well written, communicates so much information, and must, if generally and attentively read, effect so much good. It is adorned with a respectable engraving; a full-length portrait of the illustrious man whose life it contains, and with a fac-simile of his writing.

Sermons, by the Rev. John Martin, more than forty years Pastor of the Baptist Church formerly meeting in Grafton-street, Soho, and now in Keppel-street, Bedford-

square, London: with a Portrait. Taken in short hand, by Thomas Palmer. In 2 vols. London, Gale & Fenner.

THESE sermons may be almost regarded as a posthumous publication; for we understand, though the author be not actually deceased, a long and enfeebling affliction has rendered him virtually dead to the world. In this superannuation of his faculties, we sincerely condole with the whole circle of his friends, and especially with that more deeply interested portion of them, who have, for so considerable a period of time, known him as their pastor and spiritual guide.

In most cases we should exceedingly disapprove the sort of publication which is here presented to our critical inspection, and say, *in limine*, that it is unfair to the repute of a public character, to take down in short hand his ordinary addresses from the pulpit, and afterwards exhibit them as specimens of his talents. First, the modes of expression must be frequently altered, from the impossibility of the most adroit stenographer completely following the preacher, when, in the free communications of a pastor to his people, it may be easily imagined that he would indulge in many colloquial modes of speaking, and introduce many thoughts, considerably his own, which he might not choose to be committed to paper; or, at least, retailed to the public. In the next place, the selection of the discourses is so wholly a matter of the publisher's individual taste and opinion, that it might often happen, that those actually chosen, would have been the very last which the preacher himself would have wished to appear, had he been in the condition to make the choice. Many other remarks might be offered, of the same kind, and which apply to almost every posthumous publication; but we are anxious to compress the present article within our assigned limits, and therefore shall only say, with regard to the propriety of giving these discourses to the world, they seem, according to every testimony we have received of his mode of preach-

ing, so truly characteristic, that we willingly admit them to have been correctly taken from the preacher's lips; and almost, perhaps entirely, furnish an exception to the general rule we would prescribe, not to give to the public the loose papers and *serapiana* of departed worthies, who either wished them destroyed, or forgot they were in existence; nor, above all things, to kill a man before his time.

With regard to the discourses themselves, which must stand or fall in general estimation, according to their real merits, they possess so much peculiarity, that we really find it perplexing to know how to convey any just idea of them to our readers. They are in language perfectly plain and unadorned. At every paragraph one is reminded that the preacher seemed to cherish a perpetual self-consciousness of saying important things; which in fact ought, in some measure, to be the feeling of every public instructor: but in this case it seems to have existed in an extreme degree. Common truths are dealt forth in an oracular manner; the sentences are short, and seem to have been uttered with a nod. If we could use the word in a perfectly unexceptionable sense, which we are anxious to do, we should call them *entertaining*. The sentiments are so arranged and expressed, as to keep attention alive. Allusions are sometimes happily made to circumstances well known in private or commercial life, which illustrate more important subjects; so that there is, in Lord Bacon's phrase, a frequent appeal to "men's business and bosoms." There is, besides, a glow of piety, which proves the preacher was in earnest, and deeply felt what he uttered; though it is sometimes too much expended on mere truisms, or puerilities.

It will be sufficient to justify our criticism, to quote a single passage; and almost any one selected at random will furnish a fair specimen of these volumes.

"Any man of reason knows that reason is limited. Suppose I ask the greatest reasoner upon the face of the earth, so improper a question as this, 'Pray, Sir, tell me,—three miles below the sur-

face of my feet, what is there there?—Fire? If fire, what fire?—Water? If water, what water?—Strata? If so, of what kind?' No doubt he would say, 'You ask an impertinent question: the reason of man cannot reach to that.' He might, perhaps, if he had wit as well as reason, say to me, 'Sir, whatever there is at such a depth, you see what is above; here is food and pasturage, here is water for your use, and likely means to obtain a sound and sober livelihood: leave then what is at such a depth: attend to the surface, and that which lies within your own ken.' But if reason is so limited, that it could not give an answer to the question just now proposed, what could the reasoner reply, if I asked, 'Doth God purpose to save? Will he save all men, or many? Is that salvation by this medium, or that? Is it to be enjoyed so, or so? Or is it to be enjoyed in a different manner?' People have been fond of talking about all this, but nothing can be more certain than that all depends upon the will of God; and that unless God reveals his will in his word, of all these things we actually know nothing at all: it is all one mass of conjecture, idleness, and impertinence. For 'what man knoweth the things of a man, but the spirit of man that is in him?' And how should we explore, how should we ascend to heaven, how should we know, from sun, moon, stars, and fruitful seasons here, what will be in another world? Or, how shall we tell who the Lord will redeem; or how there shall be hope concerning us, unless he hath made a declaration of it? Now it is undeniable, that the scriptures are full of this wisdom: it is undeniable that they treat on the subject: they inform us that God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him shall not perish, but have everlasting life. They inform us of a covenant, ordered in all things, and sure. They inform us of a Redeemer, Advocate, and Intercessor, and a great One, who surmounts every difficulty; and who is able to save to the uttermost all that come unto God by him." Page 8, Vol. i.

LITERARY INTELLIGENCE.

Just published,

An Attempt to support the Diversity of Future Rewards. 8vo. Price 2s.

Memoirs and Remains of the late Rev. Charles Buck. By John Styles, D.D.

A Series of Pastoral Letters on Non-conformity, from a Dissenting Minister to a Youth in his Congregation, will shortly appear in a duodecimo volume.

Missionary Retrospect and Foreign Intelligence.

Extract of a Letter from Mr. Ward of Serampore, to Mr. Burls, dated Nov. 18, 1816.

"I HAVE good news to tell you: brother Carey has been brought up almost from the grave. On the 9th inst. he was taken seriously ill; the next day he was removed to Calcutta, and for some days he was in great danger; his disorder a bilious fever. At the end of a week the disorder gave way. Dr. Wallich and Dr. Russel attended him. The oppression of the disorder for a time was very great. At one time he said, 'It is all over;' and at another, 'I am arrived at the extremest point of life.' I trembled for the ark: for three days I was watching, sometimes almost with trembling, the progress of the disorder. I was again and again compelled to stand over the dreadful chasm left in the mission, under the apprehensions of his death. O, my dear brother, pray for us, and praise God with us. Who hath delivered us from so great a death, and doth deliver,—and, we trust, that he will yet deliver us.

"Mr. E. Carey has been unwell, and is now on the borders of the sea for his health: he is very delicate."

"* * We understand that circular letters have been received during the last week from India: these, we hope, will furnish a good Report for the General Meeting.

COLLEGE

FOR THE

EDUCATION OF THE HINDOOS.

(Extract from the Asiatic Mirror for May 16, 1816.)

"A VERY respectable meeting of Hindoos assembled at Sir Edward Hyde East's on Tuesday last, in consequence of a request made to him for that purpose; the object of which was, a subscription to form an establishment for the liberal education of the children of the Hindoos, and for the cultivation principally of the Bengalee and English languages and literature among them.

"The proposal was received with unanimous approbation, and sanctioned with the felicitation and support of the most eminent and respectable pundits.

A large sum of money was immediately subscribed by most of those who were present. With the consent of the Chief Justice, another meeting was proposed to be held at his house on Tuesday next, for the purpose of electing a committee, to prepare the plan, and to adopt measures for procuring a proper situation for the College intended to be erected."

AMERICA.

Extract of a Letter from the Rev. Dr. Staughton, of Philadelphia.

"I will state a circumstance that will give you much pleasure. A young man, of the name of Spencer Cone, whose brother and sister I some time ago baptized, has been for some years past on the Philadelphia stage. His talents as an actor were considerable. About eighteen months ago the Lord taught him he was a sinner, and constrained his flight to the arms of Jesus. He now resides at Washington city, and is connected with the Treasury department. Two or three months ago, he was called by the Baptist church in Washington to the exercise of his talents for the ministry. He has been approved, and he is now a faithful, eloquent, and assuasive preacher of the cross. Two weeks ago he paid Philadelphia a visit. He preached twice in our house of worship, to the largest assemblies I ever saw; certainly from three to four thousand five hundred persons were present. He has had a liberal education, his views are highly evangelical, and his ability for holding an assembly in fixed attention astonishing. Hundreds who had seen him in the theatre crowded to see him in the pulpit. His first sermon was 'On the worth of the soul;' his second 'On the character of Christ.' I cannot describe my feelings, when, on his first rising, he began with the hymn—

'The wond'ring world inquires to know,
Why I should love my Jesus so.'

"I have heard of several young persons who are exhibiting signs of a hopeful conversion: among these, six young persons were, boarding in our family, and one of these a Jew. May the Lord render and preserve our young brother a burning and a shining light."

Domestic Religious Intelligence.

ANNIVERSARIES OF RELIGIOUS INSTITUTIONS.

THE month of May, for several years past, has been the period of Christian festivity in the metropolis of the British empire: when persons of different religious denominations have assembled, to witness the triumphs of truth and righteousness over the empire of ignorance and vice. In the next month, the Denomination, whose proceedings this Miscellany records, will hold its annual meetings; and, we trust, that the ministers, and others of our friends, who are then expected and invited to meet in London, will find, from the Reports of the East India Mission, the Irish, and other Societies, that the great Lord of the harvest is condescending to crown the labours of his servants with success; and encouraging them to "go forward."

We now proceed to give some short account of the meetings of the past month, so far as our limits will allow.

METHODIST MISSIONS.

THE anniversary was opened by two sermons on the Wednesday evening and Thursday morning, (May 1,) at the City-road-chapel, by the Rev. Wm. Myles, from Portsmouth, and the Rev. John Stephens, from Leeds.

At the same place, at five o'clock on Thursday evening, was held the annual meeting, the Rev. Richard Reece (President of Conference for this year,) in the chair. The meeting was opened with a short prayer by Mr. Entwistle, and Mr. Reece stated the object of the Society to be the dissemination of the principles of Christianity by means of missionaries, of whom they employed above 100 in the different foreign missions in Asia, Africa, North America, and the West India islands. In Ireland also, he mentioned, that they had laboured with considerable success, particularly in preaching to the natives in their vernacular language: and he remarked with pleasure, that notwithstanding the disputes between Christian sects in our own country, when the missionaries of dif-

ferent societies met abroad, they agreed to merge their differences in those great principles in which they all agreed. Mr. R. remarked, that notwithstanding the peculiar pressure of the times, the collections had not failed, nor the funds declined; but were in some cases considerably advanced: their members being disposed to sacrifice many of their own comforts and conveniences, rather than the cause of God and of religion.

The Report was then read by Messrs. Bunting and Watson. Though this Society has employed missionaries from the year 1760, yet the existence of a separate society for their support is very recent and that this is their first regular Annual Report. The whole of the sum collected for its support, from September, 1815, when the first meeting of the kind was held, amounted to £3592; for much of which they were indebted to Auxiliary and Juvenile Societies, and particularly to the exertions of their female members.

It was also stated, that pleasing communications of success had been received from Gibraltar; that a first Methodist chapel had recently been founded in France, and that several additional missionaries had been sent to Newfoundland. In the West Indies great difficulties had been encountered, and much persecution suffered: the spirit of opposition had, however, in some instances, subsided, and an honourable testimony had been borne to the character of one of the missionaries deceased, (Mr. Bargar,) in presenting his widow with the sum of 100*l*.

Two missionaries had been well received in that part of St. Domingo under the President Petion, and they had been encouraged in the erection of schools for general education. The same had been done in Sierra Leone. A society was formed in New Holland, where three chapels had been opened, accompanied with Sunday schools. At the Cape, some missionaries having set out to seek the instruction of the heathen, without any express designation, were met on the road by some natives, who invited them to their settlement near the Table Mountain. At Ceylon the prospects were very encouraging, as they had been received with the greatest cordiality, both by the natives and the government.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE annual meeting was held on the 7th of February, (the Right Hon. Lord Teignmouth in the chair.) The Report, which took an hour and three quarters to read, presented much information, of an encouraging kind, of the progress of this widely-extended institution. The number of Bibles and Testaments, distributed since its commencement, including 25 languages, amounts to one million and three-quarters. The limits of our work prevent our inserting any of the highly interesting speeches delivered by the bishops of Norwich and Gloucester; W. Wilberforce, Esq. M. P. Sir T. Acland, M. P.; Sir George Grey; Rev. G. Clayton, — Watson; Drs. Mason and Thorpe. The bishop of Norwich intimated it would probably be the last time he should attend such a meeting, and said, "I cannot fully express the heart-felt satisfaction I experience, in meeting so many excellent men of all religious persuasions. I take this opportunity of expressing my approbation of the conduct of the Protestant Dissenters in this Society; and am happy that the time is arrived, when, laying aside every minor consideration, Christians of different denominations have the wisdom to perceive, and the piety to feel, that unity of heart is far more important than uniformity of sentiment." What a blessing would it have been for the world, had such sentiments been earlier understood; and how lamentable, that thousands in Europe, who call themselves Christians, should still remain so ignorant on such an important subject.

LONDON MISSIONARY SOCIETY.

THE first meeting of this Society was held at Surrey-chapel, on Wednesday, May 14. The Rev. Dr. Chalmers, of Glasgow, preached a most instructive and encouraging sermon from 1 Cor. xiv. 24, 25. He considered the sending of the gospel of Christ to the heathen by a spiritual instructor, depending upon and imploring the assistance of the Holy Spirit, to make the gospel effectual to the salvation of sinners, as an "ample missionary apparatus," sufficient for converting the most uncivilized barbarians, as well as the most polished classes of European society. The strength of argument, and the eloquence of this extraordinary discourse, baffled all attempt at description; and we are

sorry to add, that our anticipations of being gratified with its perusal are not likely to be realized, as Dr. Chalmers has refused to print it. Dr. Collett, of America, and Dr. Nicol, of London, engaged in prayer; and the service of the Church of England was read by the Rev. Rowland Hill. A sermon by the Rev. A. Fletcher was preached at the same time, at Mr. Upton's meeting, Church-street. In the evening a sermon was preached at the Tabernacle, by the Rev. Mr. Jones, of Syrior, from Isaiah, lii. 15. Mr. Maslon, of Hertford, preached at the same time, in the court-yard adjoining the chapel. On Thursday evening, the Rev. Mr. Harris, of Cambridge, preached at Tottenham Court-chapel, from Acts, iv. 20. The next morning, Friday, a sermon was preached by the Rev. H. Campbell, M. A. at St. Bride's-church, from Acts, xvi. 9. A very interesting meeting of this Society was also held at Spa-fields'-chapel, on Thursday morning, at ten o'clock. W. Alers Hankey, Esq. the Treasurer, was in the chair; and after prayer by the Rev. Mr. Kent, of Gravesend, and the rules of the Society having been read by the Rev. Mr. Platt, the Secretary (the Rev. George Burder) read a long and very encouraging report of the proceedings of the past year. Our limits prevent us from giving extracts of interesting facts relating to the different stations; especially those in South Africa, where indeed "the wilderness is become a fruitful field." The meeting was then addressed by the Rev. Messrs. Bogue, of Gosport; Bennett, of Rotherham; Hamilton, of Leeds; Patterson, (lately from St. Petersburg); Griffin, of Portsea; and Drs. Mason and Collett, of America.

The Society had sent to the heathen during the last year seventeen missionaries—had expended upwards of 19,000*l.* and received about 21,000*l.* The sums collected after the public services this year amounted, we understand, to about 1,360*l.*

BRITISH AND FOREIGN SCHOOL SOCIETY.

THE anniversary meeting of this Society was held on Tuesday, May 13, at Freemasons'-hall. Before eleven o'clock in the morning, the hall, which was fitted up with great neatness for the accommodation of ladies, was filled in every part by a respectable throng of persons of distinction; a considerable number of ladies and gentlemen of the Society of Friends were also present.

Soon after twelve o'clock, His Grace the Duke of Bedford entered the hall, and took the chair amid great applause. His Grace was accompanied by the Marquis of Tavistock, Sir John Jackson, Bt. Sir James Mackintosh, M. P. Charles Barclay, Esq. M. P. Henry Brougham, Esq. M. P. His Excellency the French Ambassador, Lord Ossulston, Lord William Russell, the Sultan Katteghery, Baron Strandman, Dr. Hamel, Mr. Mallet, the Secretary of the Elementary School Society at Paris, Mr. Moran, and a considerable number of ministers from various parts of the country.

When the Duke of Bedford took the chair, he informed the meeting that His Royal Highness the Duke of Sussex, who took a deep interest in the well-being of the Society, was every moment expected. His Grace begged leave to repeat the deep interest which he should ever take in its welfare.

The business of the day was then opened, by reading the Report of the current year's proceedings.

This Report was of the most gratifying kind: the sum of 10,000*l.* which was required to clear off some old debts, and erect a proper school-house, had, with an additional sum, been procured within the last year; Mr. Owen, of Lanark, had contributed 1000*l.* to this vested subscription. It appeared from the Report, that the system of this Society had been widely spread in every quarter of the world. In the Borough-road Free School alone, 12,000 children had been educated, independently of its being the centre from which instructors were initiated into the system, and sent to every part of the world. A Jews' school, for the education of 400 boys, had also been established in Houndsditch. The Auxiliary Society, in Southwark, had also done much in support of the system, and the parish of Newington had erected a school on the principle of the Association, which would be opened in a few days. The most satisfactory accounts were also received from Scotland and Ireland: in the latter country, the Catholic clergy, in many instances, lent their aid to the diffusion of education, according to this system. The same intelligence was received from India, where the missionaries co-operated in the undertaking. The most favourable accounts had also been received from the continent of Europe. In France, according to the information conveyed by Mr. Moran, (who first introduced the system into that country,) the most liberal support had been given by the King, the Duke de la

Chartres, Count Lainé, and several Prefects, and Functionaries. His Majesty had directed that the Catholic and Protestant boys should be educated in different schools, to admit of their receiving religious instruction from their several pastors. In Russia, and the north of Europe, it received every support. In Rome, no objections were started against its introduction; and Cardinal Gonsalvi, on the part of the Pope, desired that books of the Society should be forwarded for perusal. In the kingdom of Hayti it had also obtained a footing. In Spain, Africa, America, Sierra Leone, and other places, similar success had marked its progress.

Many gentlemen, ministers, and others, addressed the meeting. It is due to the patriotism and liberality of his Royal Highness the Duke of Sussex, to insert some of the sentiments which he delivered on this occasion. In proposing thanks to the Treasurer, William Allen, Esq. (of the Society of Friends,) his Royal Highness paid this gentleman a just tribute of praise, by remarking, that he had supported this cause when, but for him and one or two others, it would have sunk. He then very eloquently stated his conviction, that the broad and liberal ground which this Society took, was the bounden duty of every man who respected the rights of conscience. It was the way, he said, to include every class, allowing their parents to worship God, and train up their children, according to their own religious principles. His Royal Highness further stated, that on those grounds, although he could add little to the observations which had been made, he considered it the duty of persons in the highest stations of rank to support such an institution as this.

RELIGIOUS TRACT SOCIETY.

THE annual meeting was held at the City of London Tavern, at seven o'clock in the morning of Thursday, May 5; Joseph Reyner, Esq. (the Treasurer,) in the chair. The practical results of this institution are becoming more and more evident: many instances of their usefulness to the conversion of sinners being stated in the course of the meeting.

The number of Tracts circulated the last year, exceeds *three millions and a half*; a large proportion of which have been circulated by poor persons, who would otherwise have been destitute of the means of support: these having been furnished at very low prices.

LONDON HIBERNIAN SOCIETY.

SOCIETY FOR GAELIC SCHOOLS.

THIS Society met at the same place on Friday the 16th, at seven o'clock, Samuel Mills, Esq. (Treasurer,) in the chair. During the last year, the number of children and adults had increased from 19,000 to 27,766. We are sorry to find the Society is more than 1,600*l.* in debt. Much good is doing among the rising generation of Ireland, by this and other societies. The Hibernian Sunday School Society, in Dublin, alone educates upwards of 50,000.

It is a highly gratifying circumstance also, which augurs well for the interests of Ireland, that the Committee of the British and Foreign Bible Society have resolved to print the entire scriptures in the *Irish* letter. The Baptist Irish Society printed a Primer, in this character, for the use of their schools, two years since; the only one that has been published.

SUNDAY SCHOOL UNION.

THE annual meeting of this Society was held at the City of London Tavern, Bishopsgate-street, on Wednesday morning, May 14. The members and friends breakfasted together at six, and the chair was taken by Joseph Butterworth, Esq. M.P. at half-past six o'clock. The Report, which will shortly be published, contained truly gratifying accounts of the success of Sunday schools, both abroad and at home: under the latter head of intelligence, it is computed that not less than 200,000 children are now receiving religious instruction in Sunday schools connected with the various Auxiliary and Country Sunday School Unions in the United Kingdom, besides those schools not so connected.

There was a very full attendance; and, upon the whole, it may be considered the most interesting anniversary of this Society.

The following ministers and gentlemen addressed the meeting: the Chairman; the Rev. Dr. Pye Smith; Rev. Messrs. Hamilton, Watson, Marsden, Hillyard, Morrison, Ivimey, Upton, and Evans; Lieut. Buck; Messrs. Marriott, Lloyd, Gale, and Jaques; E. Lord, Esq. of New York, and S. J. Browne, Esq. of Cincinnati, Ohio, United States.

*** We acknowledge ourselves indebted for many of these sketches, to a weekly newspaper, entitled "*The Philanthropic Gazette*;" which we cordially recommend to our readers. Price 7d.

THE Sixth Annual Report of this Society has been recently published, with an Appendix, containing a list of the Society's schools in the Highlands and Islands of Scotland; with a map, to illustrate the stations where the schools have been founded, from the commencement, in November, 1811, to November, 1815. The Report is principally composed of extracts from letters of correspondence, which attest most fully the wisdom and utility of the plan of teaching the vernacular tongue, instead of English, which had been done till the establishment of this institution. We rejoice exceedingly in the prosperity of these schools; which emanated from the Welch schools, taught by the late Rev. Mr. Charles, of Bala, and which have produced the Native Irish Schools since established by the Baptist Irish Society. We would gladly make many extracts, were we not prevented by want of room; the following must suffice:

"Being at Glencelvie, I visited the school at Greenyard; I found there a crowded school, of all ages—79 in number. The progress they have made, during the winter season, is very great, indeed surprising. Their teacher seems to have been at great pains with them; as many who, four months before, could not read a word in Gaelic, now read the Old and New Testament with ease and propriety. *Some, who have fought the battles of their country, spilt their blood, and lost their limbs in its service,* attended this school. Retired on a pension, they are now devoting their leisure hours to learn to read the gospel of peace; and have made great proficiency. In short, the schools have been of inestimable advantage to the parish."

The number in the schools last year was 3557. It is added, "Besides the numbers entered on the teachers' lists, there is reason to believe, that many other individuals, particularly such as are more advanced in years, have derived essential benefit from these schools. Parents, in particular, have learned to read through the medium of their children at school. At one station, taught by a female, a young girl of seven years old was in the habit of teaching her mother to read; upon which the grandmother, observing the progress made by her daughter, resolved to begin. She then condescended to be taught by her own grandchild, and is said to have made good progress."

We are sorry to find, that there is an intimation of reducing the number of

schools, on account of the inadequacy of the funds: we hope the known liberality of the British public will render this unnecessary.

BAPTIST IRISH SOCIETY.

Extract of a Letter from the Rev. E. Rogers, to Mr. Ivimey, dated Kilmattigue, April 28, 1817.

"I hope nothing will prevent my being at the annual meeting in London.

"Last Lord's-day, 27th, I preached in a village near Banada, and baptized J. and C. H.* on profession of their faith in the Lord Jesus: I trust they will be an honour to their profession. They were convinced of the propriety of believers' baptism, from reading the New Testament, before I ever spoke to them on the subject. Sometime ago, I thought C. H. rather negligent in the discharge of his duty as a reader, but I find it proceeded from timidity; his life was threatened by some of his neighbours, which, in some degree, prevented him from extending his labours as usual.

"The mother of these men, who is about 80 years of age, wished to follow the example and command of Christ by being baptized; but I thought it better for her, (and two or three more who applied to me for baptism,) to wait, and consider the subject more seriously.

"I baptized them in a small stream, which runs by two or three villages, inhabited by Roman Catholics; and I was informed yesterday, that the inhabitants will not use that water any more, in consequence of its being contaminated by the heretics who were baptized in it. The poor deluded creatures will have to go more than half a mile for water to boil their potatoes, and for other purposes.

"One T. R. (in consequence of hearing me preach one Lord's-day evening, has been ordered by the priest to go to Ball, Crogh-Patrick, and Lough-Derreg, to perform stations, and do penance. I suppose he will have to commence his pilgrimage next month. It is lamentable to think the influence the priests have yet over the minds of millions in this country: I think it much easier to bring a heathen to the knowledge of the truth, than a Roman Catholic."

* See a history of their conversion in a pamphlet, entitled "The Darkness of Superstition," &c. &c.

LIBERAL PROPOSALS.

AN anonymous writer has sent us *ten pounds*, as a contribution towards £500. to be employed in paying the expenses attending a version of the New Testament, of 1000 copies, into either of the Eastern languages: the sum lately stated by our missionaries as sufficient for such a purpose. Our correspondent, who signs "Mission House," earnestly wishes that *forty-nine* others would imitate his example, and send ten pounds each to the conductors of the Magazine, to be applied exclusively to the accomplishment of such a very important object: which will probably secure to many thousands of our fellow-immortals the knowledge of the way which leads to everlasting life. Another person offers *twenty pounds*, to be paid on condition of a seminary being formed at Serampore, for the instruction of native converts, who may be thought to possess gifts for usefulness among the heathen.

SOCIETY FOR THE RELIEF

OF SUPERANNUATED

BAPTIST MINISTERS.

Reply to a Paper, signed "Onesimus," on the Claims of Aged Ministers, p. 199 of our last.

To the Editors of the Baptist Magazine.

THAT the ministers who have "conducted Zion's warfare, and enlarged her borders," should be "cherished with the warmest glow of benevolence," is past dispute. Without question, our churches will be exposed to just reproach, if they do not anticipate the wants of their veteran leaders, and provide accordingly. But the patrons of a "society just formed," are at issue with Onesimus, respecting the manner of rolling away that reproach; and on this account they offer the following remarks to your readers.

From the tenour of the "Thoughts" of Onesimus, a person not acquainted with the rules of the above society, would imagine it was instituted exclusively for the benefit of OLD AGE; notwithstanding it was announced to the public, that "the object of this institution is to make provision for such pastors of Baptist churches as may be incapable of discharging the duties of their office, through age or infirmity." Omitting all

notice of their avowed object, Onesimus represents this society as "restricting its beneficence to those who are from age and infirmity permanently unable to exercise their office." This quotation is palpably imperfect, and the change of a word in what is quoted, perverts the whole meaning of the sentence. The sixth rule states, "That any beneficiary member, *appearing* to be permanently incapable of exercising the pastoral or ministerial office, by reason of age or infirmity, shall be intitled to benefits according to the rules of this society." It will be, doubtless, granted, that the duties of the pastoral or ministerial office include all the customary exercises thereof. If any beneficiary member of this society should be incapable of discharging these, by reason of age or infirmity of any description, and such incapacity appear likely to be permanent, such member will be intitled to the benefit of the fund. The mere preaching once on a Lord's-day, or administering the Lord's-supper once a month, (though in many instances these would be justly esteemed an invaluable portion of sacred service,) would not be regarded as the exercise or discharge of duties of the ministerial or pastoral office, contemplated in the above rule; but the honoured invalid would be equally intitled to support, as if he were wholly laid aside.*

Onesimus covertly accuses the society just formed of want of liberality. To rebut such a charge, let the plan speak for itself. It proposes to provide a CERTAIN asylum for the aged or infirm; to which the annual receipt, signed by the secretary, and sent to every subscribing minister, is his title deed, under which he will demand his proportion of the funds, which are already considerable: *but one guinea a year*, for the purchase of this title, Onesimus thinks, will be "an unjustifiable claim on their immediate income."† How unhappy it is for rea-

* Viewing the liberal intentions of this society in this particular, some have expressed their alarm lest any should relinquish half their labours, in order to make a claim on the society! These objectors have little knowledge of Baptist ministers: though many of them labour much with a small pittance, they are not the men to relinquish the work they love on any such considerations as this alarm supposes.

† Four members of any church, at a penny a week, may free their minister from any more charge than an additional halfpenny towards this "unjustifiable claim." A hint to poor ministers.

soners, when they labour under a misconception of first principles. Onesimus here seems to advert to a long series of years which *must* elapse before a beneficiary member will be in a state to require and obtain our aid. We wish, for our churches' sake, his premises were correct: but those of your readers who recollect the value, and lament the brevity, of the labours of a Pearce, a Webb, a Rowe, and many other honoured and beloved names, will judge of the validity of an objection built on such precarious ground.

Having, as he thinks, set aside a "society just formed," as illiberal and useless, not reaching the cases calling for relief, Onesimus writes, *very finely*, about and about another incipient institution, which is to secure—we know not what: for he gives his propositions in so lax a form, that he sends us rambling among old ministers and poor churches, without it being clear to us what he intends to do for either. Only this appears very plainly, that *all* his provisions, whatever they may be, are to be *independent* of any claims; and every claim made upon his funds will be considered as an incumbrance!

If wealthy people choose to make a fund out of their abundance, and give it away by the hands of Onesimus, we shall not object. Our object is wholly of a different class from his. It is our wish to insure to the disinterested and incessant labourer in the Lord's vineyard, that he *shall* have an asylum, if age or infirmity should suspend his exertions, or lay him aside. We do not covet that independence which would bring our afflicted brethren, or the grey hairs of our venerable fathers, before us, as paupers seeking an alms; nor will the sacred opportunity of applying our funds to their relief, ever be deemed an incumbrance. While they know and feel that its object presents the tenderest and strongest claim to general support, this society has no wish to *impose* the tax of a collection, in order to secure its benefits to their minister; as his title would then rest on the willingness or ability of others.

More need not be said. Many of our brethren have already appreciated the value of this institution, and every week adds to the number of its patrons and beneficiary members. Neither Onesimus, nor his "more liberal institution," can prevent continual accessions to a society, whose arrangements unite impartial justice with liberality, and the tenderest benevolence with independence.

Signed, by order of the Committee,

JOHN PAUL PORTER,

SECRETARY.

The annual sermon will be preached at Bath, at Mr. Porter's meeting, by the Rev. Isaiah Birt, of Birmingham, on the 11th of June.

GENERAL MEETINGS OF THE BAPTIST DENOMINATION.

WEDNESDAY, June 25.—Sermons for the Baptist Mission. In the morning at Spa-fields, at eleven o'clock, by the Rev. Joseph Kinghorn, of Norwich. In the evening at Sion Chapel, at six o'clock, by the Rev. Wm. Winterbotham, of Horsley.

The Baptist Itinerant Society will meet at seven in the morning, at the City of London Tavern, Bishopsgate-street.

Thursday, 26.—In the morning, at eight o'clock *precisely*, the ministers and messengers of the Baptist churches will meet at Dr. Rippon's, Carter-lane.

At twelve o'clock, the annual sermon, before the Stepney Institution, at Salters'-hall meeting, by the Rev. Mr. Hinton, of Oxford.

At six o'clock in the evening, at White's-row Meeting, Spital-fields, a meeting for prayer, &c. on behalf of the Missions.

Friday, 27.—In the morning, at six o'clock, the members and friends of the

Baptist Irish Society will breakfast together at the City of London Tavern, Bishopsgate-street; and the chair be taken at seven, by Joseph Butterworth, Esq. M. P.

NOTICES.

Preparing for Publication,

The Baptists justified, by Jer. Taylor, D.D. late Lord Bishop of Down and Connor; with an Introduction and Notes, designed to expose the errors of some recent pamphlets. By W. Anderson, of Dunstable.

A second Edition of The Darkness of Superstition receding before the Light of Revelation: an authentic Account of the Conversion of twelve Persons in Ireland.

No. XXXI. of Periodical Accounts of the Baptist Mission, will be published in a few weeks.

The Appendix to No. XXXI. containing the last Memoir of Translations, is just published.

Protestant Dissenters' Manual. Designed for the Children of Dissenters. Price One Halfpenny, or 1s. 6d. per 100.

* * The Report of several Institutions, and all our Domestic Intelligence, is necessarily deferred.

Poetry.

VERSES

*Sung at the late Rev. John Vernon's
Funeral.*

Beside the grave where Lazarus slept,
The holy Jesus stood and wept;
He saw his friends dissolv'd in woe,
And sympathizing sorrows flow.

Yes, tears of sorrow fill'd his eyes
Whose voice so soon should bid him rise;
And may not ours, unblam'd descend,
While mourning o'er a pious friend?

Yes—let these tender sorrows start,
Such sorrows purify the heart;
Yet be this precept kept in view,
Weep not as though no hope ye knew.

Though natural feelings bid us mourn,
Because our friend will ne'er return:

We humbly trust the path he trod
Hath led to heaven, and led to God.

We thank thee Lord! that thro' thy grace
He's found a glorious resting place;
That, through the might of thy dear Son,
The good fight's fought, the conquest won.

We thank thee Lord! that thro' the vale
Where earthly comforts all must fail
He pass'd, without one doubt or fear,
And found thy glorious presence near.

And through the same redeeming love
May we all reach the courts above,
And, with the friend we now deplore,
Meet to be never parted more.

Oh! what an hour when there we meet
And bow before Immanuel's feet,
While everlasting songs proclaim
The honours of his glorious name.